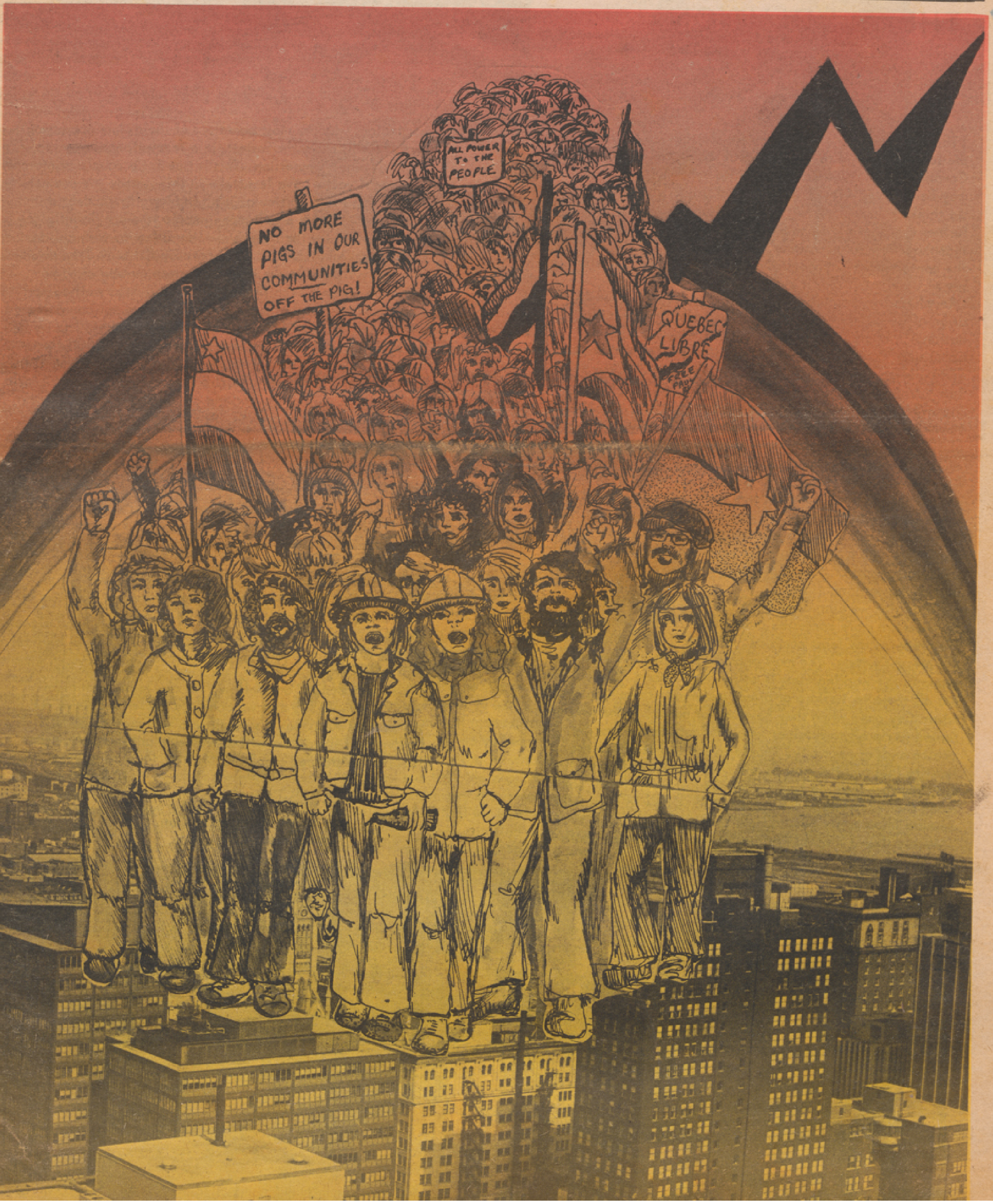
Summer '71 No.6

RED MORNING

25¢

Toronto


NO MORE PIGS IN OUR COMMUNITIES OFF THE PIG!
ALL POWER TO THE PEOPLE
QUEBEC LIBRE

A MESSAGE TO THE PEOPLE FROM **RED MORNING** ON WHY YOUTH WILL MAKE THE REVOLUTION

This message is to explain why we see that youth is making the revolution. We're going to deal with what class means in Canada, and what it means for white youth in particular. It may be hard for a lot of brothers and sisters to get into, but we think its important that it be read and thought about. If further explanation is needed or people just have questions that they want some answers to, then get in touch with us at the center or ask anybody from Red Morning that's selling the paper.

Revolution is basically a peoples thing. Its about the liberation of the oppressed peoples of the world -- and International struggle for freedom and self-determination. Its about us at home ripping this racist, imperialist nation apart and building a peoples' state that truly meets all of our needs. Red Morning says that youth is most important to this happening and will provide most of the leadership to the struggle. However in order to understand why youth is making the revolution, we have to understand class.

Class is about the ownership of the means of production --- like factories and shops, corporations, schools, businesses and all the machinery, equipment and tools that go with these places. All of these are means to produce certain things. Most of the people in this country don't own any means of production and have to work for somebody who does (the ruling class). Most of the people in this country then, are members of the working class.

Within this working class there are different groups, some of whom are more oppressed than others, in the sense that they receive the least comforts, benefits and priveleges from the present system. The most oppressed (least priveleged) group in the working class is called the Lumpen. The Lumpen are all those on welfare or direct state-aid; those who work when they can, when they have to, or never. Those who are forced to rip off to survive; who live outside the law by choice and/or necessity. People in the Lumpen have the least to lose and the most to win from making the revolution. But, the fact that the Lumpen are most oppressed does not mean that everyone in the Lumpen knows how to fight back or more importantly how to fight to win.

We say that it's working-class youth, and Lumpen youth in particular, who are most conscious of their class oppression and who will move the fastest in a revolutionary way, to deal with their oppression. This is true for a couple of reasons. In general, youth have less stake in this system. We are not so tied down to a particular job, and have fewer debts to worry about. There aren't many people who are directly dependent on us for their survival, like a family with children to feed and take care of. Our roots are not sunk deep down into this system. We are a lot more open to new ideas because we haven't been lied to for so long or as well as most older working people have. Our spirits have not been crushed and broken by forty odd years of working for the Man: we are a lot less defeatist and cynical about the possibilities of building a new world. Therefore we are more able and willing to move in a revolutionary direction.

It is youth, within the working class, who are most immediately and acutely oppressed. As this system (Imperialism) falls apart, youth is directly hurt -- youth unemployment is three times the average; the jails are full - dope busts, vagrancy, etc.; pig harrassment on the streets and in the neighbourhoods is getting heavier. More and more youth are in the Lumpen - freaks and grease alike. Red Morning says that it's lumpen youth, among whites, who have the highest consciousness of whats necessary for our liberation - who are fighting the hardest.

This is why we say that youth will make the revolution. Young people have the strength, determination and love to fight and build the new world. A lot of people have said that Red Morning is about a revolution only for youth and to hell with other people. This isn't true. By their leadership and energy, youth set examples for the rest of the class to understand and follow. We can learn from older working people, so that we can fight better and move our struggle forward. But it's youth who will provide overall leadership because we will continue to act and define the level of resistance.

Our family is each other.
Our future is the revolution.
Nothing else will make it.

RED MORNING what we're about

In the past few months a lot of people have been asking us questions about Red Morning as an organization – questions about how we're organized and how that relates to making a revolution. We've been criticized for not talking enough about what it means to be part of a revolutionary organization. We think that's a right-on criticism: this article is trying to correct that error.

First of all we're a revolutionary organization that operates in a democratic – centralist way. What the democracy means is that within the organization, struggle and discussion goes on about the mistakes we've been making, our strategy (how we see making the revolution), and different opinions are talked about. We struggle things through to agreement, to unity in the whole organization, when that's possible. The centralism means that when we act, we act in a unified and together way, as one organization. We understand the need to work through our disagreements; but, we also see the need to be unified and disciplined in the face of the enemy and to deal with divisions among us internally.

Being a democratic-centralist organization means certain things about how we see leadership as well. In the past, what we've had is implicit leadership, that is, formally there was no leadership, but actually a few people functioned as leaders. When that's going on, you can't criticize or change leadership because supposedly it doesn't exist. That's bullshit leadership! But that's not to say that individuals don't have different abilities. They do. Some people are more skilled in certain areas than others, some people have gained a lot of trust from other brothers and sisters through practical experience together. So everyone in the organization has different responsibilities; the most trusted and experienced people have the responsibilities of leadership.

As an organization then, Red Morning is made up of a group of leadership, some of whom are on Central Staff which is the highest level of leadership in the organization; a Cadre Group (cadre means full-time committed revolutionary); and a Street-worker Group made up of brothers and sisters who have just started to work with us and who haven't necessarily made any decisions about full-time revolutionary work. The tasks and leadership of every individual are explicit, that is, it's made clear what every person's responsibilities are and what is expected from them. That means that a basis for criticism and self-criticism exists. We can point out to each other when and how we are good and talk about what errors we are making and how to change them.

brothers + sisters march up Spadina Ave. in an anti-confederation day parade

The question of discipline is also very important for us. Some of us have been confused about that in the past; we've seen all discipline as being the same, when that's not the case. Reactionary discipline and revolutionary discipline are two very different things. One trains people to do only as they are told and never to question "authority". It's a tool of oppression. It's the top-down discipline we've been righteously rebelling against in school; in our families, and from the pigs on the streets. But, revolutionary discipline is a different thing. It's a tool for liberation, a tool for building a strong, unified revolutionary movement that's capable of fighting and winning. Individual self-discipline is really important in a revolutionary organization. It's the individuals desire to change and to act that makes collective discipline possible. When we each play an active role within collective discipline, we can move in a unified and together way against the Man.

Being in Red Morning is also about brothers and sisters together dealing with collective survival. We live in communes together and take care of basic things like rent, cooking and cleaning collectively. But, collective survival means more than that: it means that we are learning how to support each other in a day-to-day way so that we can become better revolutionaries. What growing up in this society means is that there's a lot of bad shit in all of us that's got to change – and that's not an easy process! It means dealing with those things in all of us, men and women, that divide us and keep us apart: the individualism that's about looking out for yourself first and others second; the passivity that lets other people take all the responsibility while you wait for something to happen; the chauvinism that defines men and women in their traditional sex roles. All of these things hold us back from becoming better revolutionaries. When our anger, fears and frustration are taken out on ourselves and each other, we're not directing our energies against the real enemy. The patterns and games that we've learned from pig society are difficult to get rid of; but, only through dealing with them will we be able to build the new man the new woman and the new world.

We've tried to run down basically what it means to be in Red Morning and talk about some of the main things that brothers and sisters in the organization expect from each other. We would dig to rap with a lot more brothers and sisters about what we're doing and what you can be doing. Drop by our center at 19 Baldwin St., phone 368-1577.

WACheeA

dare to struggle dare to win!

For six months now. we've been working to create Wacheea. We wanted to build a community that would meet the needs of young people on the road this summer, as well as people living on the streets. For this we needed a park. By building a together community, we would become a new force that would challenge the way the state tries to keep us apart.

For most of those six months, the people who've been into creating Wacheea — the Grass Roots coalition — tried to go through the "proper" channels. These channels — City Hall, the Province, and the federal government — turned out to be the government's way of running Grass Roots around in circles — writing briefs, going to city council meetings — while the summer ran out.

We learned well that the only way anyone in power is going to listen to us is when we are creating our own political power. That means taking the issue of a park to the youth of this city. So it's not just twenty Grass Roots people that City Hall has to deal with. It's a lot of us, saying we're prepared to take what we need.

When we walked onto the U. of T. campus with our tents and knapsacks to occupy the park, Wacheea became a reality. Over the next week, we began to build a community. People from the States shared their experiences around May Day in Washington. People from Quebec rapped about what's been happening there (in the CEGPS community colleges) and about why people are ready to fight for the liberation of their people. We learned from each other and began to break down the isolation between people.

At the beginning of the occupation, we pulled down the Canadian flag, the flag of the ruling class — those who had been trying to keep Wacheea from happening. We wanted to build up our community under the flag of the people who are working the hardest to smash the Canadian state — that is, the Quebec people under the Patriot flag, the symbol of their fight for liberation. Also, having the NLF flag flying high was about wanting to follow the example of the Vietnamese people, the strongest revolutionaries in the world.

We need to understand well the things that held our community back. Like brothers and sisters ripping each other off. The point is this. There are things we need which we can't get. But instead of ripping each other off for those things, we should figure out how to work together to rip off the Man. Otherwise, we weaken our strength to deal with the Man, our real enemy.

It's the same thing with death drugs like meth and smack. Speed is the Man's way of keeping us apart. People on meth are into their own ego trips with their lover meth and can't relate to building something with other people.

Rip-offs and death drugs hold us back. They keep us divided and weak, incapable of uniting as one strong voice.

The most serious thing holding us back was our lack of *political unity*. At Wacheea we had the beginnings of this: we were all clear on our common needs for a park and a community. But we didn't continue to develop this unity. We didn't deal with what we wanted Wacheea to become. Was it just a place to help us out with our survival needs?Or did we want this community to be part of our fight for a new world?

Only through political unity can we be together in our actions. Because we didn't build that political unity during the occuption, we had no *unity in action* when the pigs came.

As the week of occupation continued, we knew that we were going to have to fight for our community. That was the only way it was going to survive. U. of T.'s acting president, Sword, had tried many different methods to drive us off the campus. He tried to talk us into going to a park that we couldn't get. Then he called out an injunction against us. But we were determined that his threats and intimidation tactics weren't going to scare us off.

We knew our struggle wasn't for that turf of land. We couldn't win that piece of land in a battle with the pigs. But we sure weren't going to be driven out easily. We'd use everything that we had to hurt the pigs and the University as we left. We'd tell the Man that we were leaving that day, but that wasn't the end of us!

On Sunday morning when the pigs appeared on the scene, this is what happened. We left the park, quietly.

We, in Red Morning, think that our decision to leave the park was incorrect. We think that the error came from underestimating the people at the park. We didn't dig that people getting ready to resist passively (linking arms around the flagpole) was coming out of confusion about how to best resist. That good decisive leadership was needed around how to resist effectively. We should have been getting people into mobile tribes, prepared to do damage to the pigs and defend brothers and sisters as we broke through their weakest point.

WACheeA

The decision to leave the park had serious effects on the street-run. People, including Red Morning, were confused about what we should do after we regrouped at Queen's Park. We weren't unified on what was necessary. Some people were into fighting, some were yelling not to throw rocks and surrounding those who did. These divisions among us weakened our ability to deal with the pigs. That is why we suffered heavy military losses – 24 brothers and sisters were ripped off that day.

There are some important things we did accomplish on the street-run. It was good that some fighting went down. It builds our strength when other people in the youth community and the state know that we're going to fight back when we're attacked. Our struggle to build Wacheea also made clear that when youth move to get what we need, the state will come down heavy and we'll have to fight.

This exposes the rulers for what they are. It cuts through their strategy of "Let's have a cool summer." They're prepared to move on people whenever they feel threatened.

Also the street-run raised the question of violence/non-violence for the whole youth community again. It brought up for people that we have to take a stand on how we're going to respond when we're attacked.

That's the question we had to deal with after the street-run. What are we going to do when the Man comes down heavy on us – driving us out of the park, beating up on people, and running us through the streets of the freak community. Are we going to shrink back from repression? No. We have to continue to fight back.

The People wanted a militant action on Monday.

However, certain things became obvious Sunday evening. There wasn't political/military unity among the leadership of Wacheea (the Grassroots coalition) about what needed to happen. This meant we weren't able to learn the lessons from the errors made on the street run. We woudln't be prepared for a heavy action – with people in tribes, knowing what our targets were. It would be wrong to go ahead with an action under those conditions. There was basic disagreement about how to respond to repression. We, in Red Morning, felt that in the face of repression, we have to strike back. That meant that Red Morning couldn't continue to work in Grass Roots because the disagreement held us back from acting and it held back the rest of Grass Roots from figuring out how they would respond.

On Monday about 300 people came out to the demonstration at Queen's Park. People were pretty together and open to learning from Sunday's street-run. People also dug the need to continue to fight back – that we had to respond to repression. Red Morning called for a fighting action on Saturday. This kind of pressure from people ready to fight together for what we needed was putting the state up against the wall. It was easier for them to give us the Mercer site than to have to deal with us on their front doorstep.

This was a victory for the power of the people. The state yielded to the political pressure that we created. They gave us a park for the community that they had tried to destroy.

How deep this victory is depends on how we continue to build Wacheea. We need to develop political and military unity to make us a solid force.

We've already begun this by learning how to defend our community from fascists (the Edmund Burke Society). They've threatened to attack Wacheea twice. The first time, people tightened up in self-defence groups and armed themselves with clubs. But no fascists came. They were too threatened by people beingarmed and ready.They did come later, at night, starting a fire on the back fence. The second time on a Sunday when a picnic was called for the residents in the area, brothers and sisters drove them out of the park. A band of 30 of us watched them closely, waiting for any further attempt to come into Wacheea. They walked off, not even daring to make any of their usual fascist comments.

Right on! We need to keep on building our military strength – our ability to defend our community from the fascists and from the repression of the state. This means getting people's security tighter, and having self-defence classes in which we can prepare ourselves. We need to learn the lesson from the park on the U. of T. site – that our strength depends on being together about what direction our community needs to take. This means rap sessions about what kind of park we want, what we've learned from the last park and how our struggle for a community relates to struggles in other parts of the world.

In this way the park will be built on the strength of the people. It's this kind of strength that is going to allow us to collectively survive. Our unity can only grow. Wacheea lives. All power to the People.

after the eviction, Wacheea people march from Queen's Park back towards U. of. T.

as the people march down Huron St., the pigs follow, hassling + busting people.

brother from Red Morning, speaks at the Queen's Park demo' the next day

STRUGGLE ON THE HOME FRONT

PEOPLE'S JUSTICE

Recently , in Brampton, the head Narc in the city had his house fire-bombed in retaliation for the busts that have been brought down on brothers and sisters in Brampton. The pigs, looking for anybody, picked up four brothers and charged them. The pigs should begin to dig pretty soon that the more tricks they pull, the heavier the response of the people is going to be.

OFF THE PIG---SEIZE THE TIME

PIGS RUN AMUCK

Recently Red Morning has heard of several people who have died in the hands of the pigs, two of them right in pig stations. One brother supposedly jumped out of a window at 52 Division and killed himself during a question period with some detectives. At 14 Division, a man being sent to a psychiatric institution (another jail) was said to have punched himself to death in the stomach with handcuffs on (hands behind his back). Many of us are too familiar with the sadistic mentality of the pigs to believe those stories.

Another recent example of pig brutality is the case of the young brother out at the O.H.C. project in Scarborough who liberated a pig's gun: in return. they shot to kill! While he was bleeding from a wound in the heart, the pigs were busy chalking lines around his body to mark where he had fallen.

On June 1st. it was proven that the racist O.P.P. were directly responsible for the death of a young Metis brother , Nate McGuire, who was hurt in a car crash near Beardmore. The O.P.P. refused to help (even though there was an ambulance and hospital in the nearby town) saying that it was outside their territory. By the time Nate's friends got an ambulance from Nipigon 3 hours later, the brother had bled to death. One more example of the racist treatment of Native people.

What we should learn from all this is that the pig is moving faster and heavier and that we can't deal with this individually. The importance of self-defence for survival is getting clearer all the time. Sharing what we know and moving together is the only way that we can defend ourselves, our friends, and our communities. Fighting together is how you fight to win!

GANG FIGHTING

June 11 about 50 people gathered to fight in Dome Point Park. A couple of younger brothers were roughed up but the thing never came off. The pigs later rounded up weapons, charged two brothers, and visited the homes of thirteen others.

June 26 about 100 brothers got into it down on West Lodge Rd. People fought with belts and fists and tied up traffic on Queen St., until the pigs arrived and made 5 busts with 11 charges.

Gang fighting aids the Man. When we're fighting each other, we're not dealing with the real enemy. When we're divided we're weak and we make the Man's job a whole lot easier!

Gangs could be a revolutionary way for people to survive and to defend themselves and their communities. In the U.S. strong revolutionary groups have grown out of Black and Latin street gangs. But that means being conscious of uniting to fight the real enemy and not doing in your brothers and sisters with bad dope, phoney set-ups and killing each other off.

Red Morning would dig to rap with more people from gangs about who the real enemy is, about cooling out hassles and how to fight to win in our communities. Drop down to the center (19 Baldwin St.) or phone 368-1577. We're also on the streets with the paper.

TORONTO ALTERNATE PRESS SERVICE

Underground newspapers are being used more and more in schools as a way of pulling people together – by uniting us in our struggles against a meaningless and undemocratic education system; and by educating us to the source of the problem – the capitalists and politicians who run this country.

But the papers have remained fairly isolated. To break down this isolation, a group of students have set up the Toronto Alternate Press Service (TAPS) to research and collect news and information to be distributed to the existing papers and also to help other school papers get off the ground. If you are interested in knowing more, or working with us, come to the TAPS office, Room 301, 201 Queen Street E., or call 863-1821.

RED MORNING

CELEBRATION – CONFEDERATION IS COMING DOWN!

July 1st is Dominion Day, the birthday of the Canadian state. Canada's birthday is nothing to celebrate. At home the state is coming down heavier in all areas – on all poor people and especially working class and unemployed youth. Canada's economic interests are also keeping people down in other parts of the world – especially Quebec, Latin America and the Carribbean.

What Red Morning celebrated on July 1st was the growing victories of the people which will bring death to the Canadian state. Canadian banks are being burned in Trinidad; recently there have been riots in Quebec City and Edmonton; revolutionary groups are growing in different parts of Canada.

We started with a parade from Grange Park up to People's Park where we had a party with free food, a band, Children's Theatre, and raps about Canada and what Red Morning is doing. Some Quebecois brothers and sisters came to help us celebrate. The two hundred people who were there were into showing solidarity against the Canadian state.

There were also actions against Confederation in Ottawa Victoria, and Montreal. In Montreal, 2500 people marched, carrying the green-red-and-white Patriot flag of Quebec and the Canadian flag with a skull instead of a maple leaf. Right On!

We plan to have actions later on in the summer and fall around Quebec and political prisoners in Kingston. We want people to support these actions and to rap with us about your own struggles for survival, so that we can begin to move together against the racist, imperialist Canadian state.

At a rock festival in High Park this undercover narc tried to bust some brothers and sisters but was chased off by the crowd. Right on!

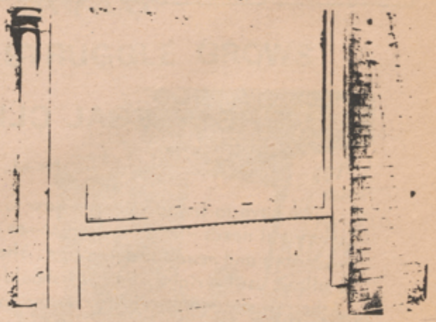
BEGGARS BANQUET

The Beggars Banquets that have been held so far have musically been so-so. Most of the action has been with people crashing the gates and fences. At the first concert only a few actually made it through the front fence. Alot of people were tripped or punched by pigs once they were inside and were thrown out again. At the back there was a better set-up. The people in the grandstand threw bottles and rocks at the pigs, giving brothers and sisters time to get under or over the fence

The second concert (with Black Sabbath was little heavier. Only four people were busted, but a lot of people were injured. When people tried to crash, the pigs responded brutally. One brother was beaten while hanging on the fence and another had his face ripped open by a pigs boot, as he tried to crawl under.

Rock festivals can be a good way to relax-smoking dope, drinking wine, listening to good music (if they went to the trouble of getting good sound equipment). Crashing with friends is always a good idea, but it can get costly if people aren't prepared to defend each other. To avoid busts and beatings, preparation should be done beforehand. If we want rock to be free for the people all the time, then like everything else we're gonna have to fight for it.

People crash Beggars Banquet



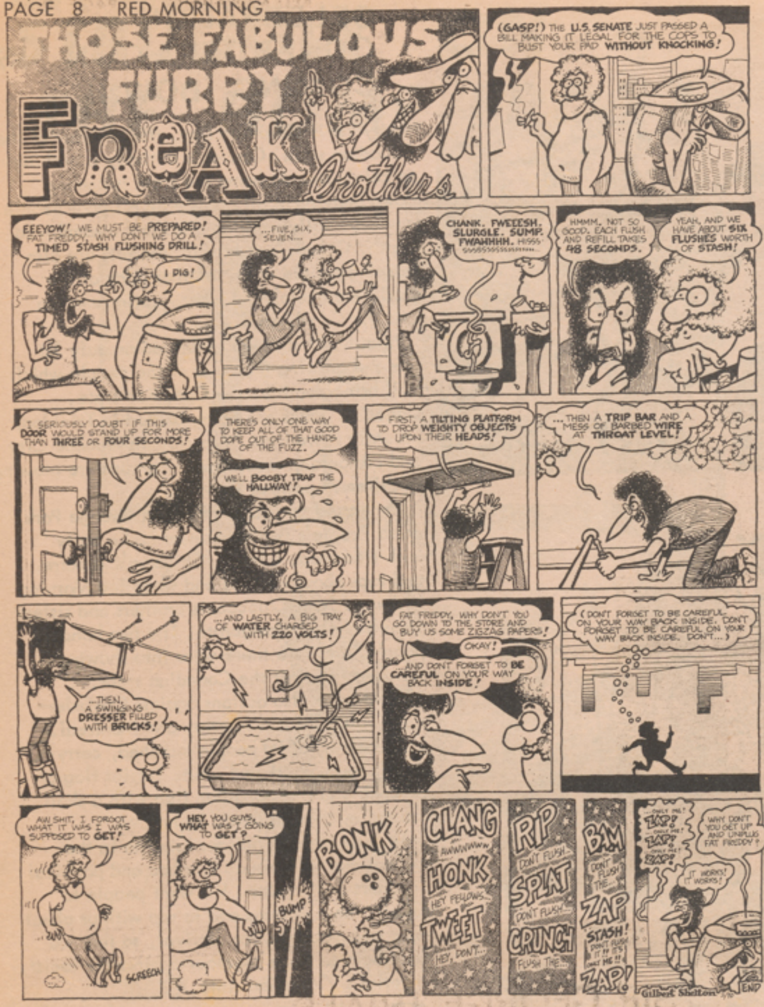
FASCISTS HARRASS PEOPLE

During July the fascist Edmund Burke society reared its ugly head against the people.

Their first attack was on the Great Wall Book Bookstore, (Spadina Ave.), which sells revolutionary books and posters from China and does printing for the Chinese community here. Some of these fascists went inside. spat on the owners, and beat them up badly. Out side a demonstration of about 50 went down for about an hour while the pigs stood by and did nothing nothing.

Their second move was against Wacheea. Their plan was to come to the picnic, Sunday, August 2, and burn down some of the people's tents. In a public meeting the week before the they had called for removal of those "pigs" (people) down in the park. Preparation had gone down at Wacheea and people forcibly removed them before any damage could be done. This is an excellent response to fascist intimidation!

We're going to have to deal with more of their slimy tactics in the future. The tighter we are in not backing off, the weaker they become.


THOSE FABULOUS FURRY FREAK Brothers
(GASP!) THE U.S. SENATE JUST PASSED A BILL MAKING IT LEGAL FOR THE COPS TO BUST YOUR PAD WITHOUT KNOCKING!
EEEYOW! WE MUST BE PREPARED! FAT FREDDY, WHY DON'T WE DO A TIMED STASH FLUSHING DRILL!
I DIG!
...FIVE, SIX, SEVEN...
CHANK. FWEEESH. SLURGLE. SUMP. FWAHHHH. HISSS SSSSSSSSSSSSSHHHHHH...
HMMM. NOT SO GOOD. EACH FLUSH AND REFILL TAKES 48 SECONDS.
YEAH, AND WE HAVE ABOUT SIX FLUSHIES WORTH OF STASH!
I SERIOUSLY DOUBT IF THIS DOOR WOULD STAND UP FOR MORE THAN THREE OR FOUR SECONDS!
THERE'S ONLY ONE WAY TO KEEP ALL OF THAT GOOD DOPE OUT OF THE HANDS OF THE FUZZ.
WE'LL BOOBY TRAP THE HALLWAY!
FIRST, A TILTING PLATFORM TO DROP WEIGHTY OBJECTS UPON THEIR HEADS!
...THEN A TRIP BAR AND A MESS OF BARBED WIRE AT THROAT LEVEL!
...THEN, A SWINGING DRESSER FILLED WITH BRICKS!
...AND LASTLY, A BIG TRAY OF WATER CHARGED WITH 220 VOLTS!
FAT FREDDY, WHY DON'T YOU GO DOWN TO THE STORE AND BUY US SOME ZIGZAG PAPERS!
OKAY!
...AND DON'T FORGET TO BE CAREFUL ON YOUR WAY BACK INSIDE!
(DON'T FORGET TO BE CAREFUL ON YOUR WAY BACK INSIDE. DON'T FORGET TO BE CAREFUL ON YOUR WAY BACK INSIDE. DON'T...)
AW SHIT, I FORGOT WHAT IT WAS I WAS SUPPOSED TO GET!
SCREECH
HEY, YOU GUYS, WHAT WAS I GOING TO GET?
BUMP
BONK
CLANG
AWWWWWW
HONK
HEY FELLOWS...
TWEET
HEY, DON'T...
RIP
DON'T FLUSH...
SPLAT
DON'T FLUSH...
CRUNCH
FLUSH THE...
BAM
DON'T FLUSH THE...
ZAP
STASH!
DON'T FLUSH IT!! IT'S ONLY ME!!
ZAP!
...ONLY ME! ZAP! ...ONLY ME! ZAP! ...ONLY ME! ZAP!
WHY DON'T YOU GET UP AND UNPLUG FAT FREDDY?
IT WORKS! IT WORKS!
Gilbert Shelton
END

SELLING RED MORNING

An important thing that brothers and sisters who dig Red Morning can be doing is helping us get our paper out. For our paper to really serve the people we need to know more about people's struggles around the city. That means rapping with us and writing about what's coming down in your community so that other people can learn from it. Also giving us criticisms so that the paper is constantly improving. And it means turning on more people to the revolution by making sure our paper gets out to more brothers and sisters. The pigs don't want to see that happen. They have tried in different way to stop the paper. They don't want people picking up on revolutionary ideas because they lead to revolutionary actions. So it's important that people who want to distribute the paper do so because they understand the contents and want to make sure the politics get to others. Come by our New Morning Centre at 19 Baldwin Street, 368-1577, and rap about the politics of the paper and what you can be doing.

FREE LEGAL CLINIC

We have to live outside the law to meet our survival needs - and the Man comes down on us more and more for doing that. The state allows us few rights; but, we should try to use the few we do have to stay on the street to fight for a society that does meet our needs.

Red Morning has a legal clinic Wednesdays from 8-10 p.m. at the New Morning Center at 19 Baldwin St. The law students and lawyers there will help deal with particular legal hassles and also talk generally about what your rights are.

We should use the Man's laws to beat him at his own games when we can, instead of letting the Man's laws control us.

...l Poultry
NEW MORNING CENTRE
RED MORNING
19

NEW MORNING CENTER

Mon.	1-10
Tue.	1-6
Wed.	1-10
Thur.	1-6
Fri.	1-10
Sat.	2-5

Food To Fight every day xcept Sat. 4-6 pm
Legal Clinic on Wed. 8-10 pm
Revolutionary Education on Fri. 8-10 pm (films)
Free clothes, shoes, ect. whenever we're open
Come and spend time talking with us about our politics and what we're doing.

The centre needs donations of typewriters, paper paint, a refrigerator, large cooking pots, food, and chairs.

19 Baldwin St.

Keep the home fires burning !!!

EDMONTON RIOTS

Hundreds of young people fought police in Edmonton on May 1st and 2nd when the pigs attempted to break up a Yippie sponsored rock festival. Even when the pigs attacked with dogs and clubs the people refused to be intimidated, staying to fight. Yelling "Off the Pig" and "riot...riot...riot.." they attacked the cops with bottles, stones, tree branches and iron bars. Some bikers arrived to fight with the freaks and drove up and down the road kicking the police dogs. They also gave lifts to some of the kids so that theycould throw bottles from close range. This kind of action is right on! People united to fight and using imaginative tactics can begin to hurt the pigs badly when they attack us at our rock festivals, in the streets or in our communities.

Right on to the fighting brothers and sisters in Edmonton! Youth will make the revolution!

SIR GEORGE TRIALS

BLACK STRUGGLE GROWS

As shouts of "Long Live Black Power" and "Death to Fascism" echoed through the Montreal courtroom, two black sisters and a black brother were given heavy sentences and fines for their part in the occupation at Sir George Williams University two years ago. Racist Canadian "justice" gave Rosie Douglas two years plus a $5,000 fine, Ann Cools six months plus $1,500 and Brenda Dash $2,000 or six months in jail.

Two years ago students lead by black sisters and brothers many from the West Indies, occupied the University's computer center demanding the firing of a racist professor. Although the students had clear evidence of the professor's racism the University refused to negotiate. Instead they sent the pigs in to break up the occupation. In the battle that followed the University's computer was destroyed and 95 people were busted.

Last year, the trial of the first group of protestors set off militant demonstrations throughout the West Indies. Brothers and sisters rose up demanding an end to Canadian imperialism and freedom for the students in Canada. They took to the streets burning Canadian flags, firebombing Canadian banks and attacking Canadian business offices. In Trinidad a revolt of the people and the army almost brought down the government.

The sentencing of Rosie Douglas, Ann Cools, and Brenda Dash also sparked demonstrations in Quebec, Canada and the West Indies. In both Toronto and Montreal young blacks marched to protest the sentencing. Protest demonstrations were held in Dominica, Guyana and Barbados. Rioting erupted in Georgeton, Guyana and the home of the Canadian High Commissioner was stoned.

Rosie, Ann and Brenda are out on appeal now, doing speaking tours to raise money and consciousness for their trials.

These events show that black people in the West Indies and in Canada are fed up with the racist Canadian government and with exploitation by profit-hungry Canadian businessmen. In the West Indies they see their people hungry and unemployed while Canadian as well as American banks and businesses steal the resources of their land. In Canada black people brought in to be used as cheap labour are subjected not only to economic

WE :
DEMAND
HUMAN
RIGHTS
WHAT
Come To
Exploitation
DROP
ALL CHARGES
NOW

exploitation by the capitalists but also racist discrimination by whites in schools and housing and racist brutality from the pigs.

White people in Canada must begin to recognize and deal with our own racism. We must relate to the leadership that black people are giving in the common struggle against the Canadian ruling class and Canadian State. We must educate our white brothers and sisters about Canada's oppression of the Caribbean and about racism in Canada. And we must begin to fight in solidarity with the freedom struggle of black people in the Caribbean and in Canada in any way we can.

FREE THE SIR GEORGE STUDENTS!
ALL POWER TO THE PEOPLE OF THE CARIBBEAN!
SMASH CANADIAN IMPERIALISM!

Political Prisoners Freed

Pierre Vallières and Charles Gagnon

In the months of May and June some of the finest leaders of the black liberation struggle in the United States and the Quebec liberation struggle were freed from their imprisonment due to political repression.

In New York the Black Panther 21 were acquitted of phoney conspiracy charges. The Panther 21 are brave brothers and sisters who have spent the last two years in prison for organizing black people to take up guns for their liberation. While in jail they helped lead riots in New York's prisons for human conditions. The jury took less than an hour to reach a not guilty verdict for the Panther 21.

In the New Haven, Connecticut murder trial of Bobby Seale and Erica Huggins, the judge was forced to drop the charges because the jury couldn't reach agreement on a verdict. Bobby and Erica are Black Panther leaders who have also spent the last two years in jail on phoney charges of murder. And Bobby still faces 'contempt of court' charges coming out of the Chicago conspiracy trial.

In Quebec, Charles Gagnon and Jacques Larue-Langlois were found not guilty of "seditious conspiracy" (organizing to overthrow the government), and Pierre Vallieres was released on bail while awaiting trial on the same charges. All three men are important spokesmen for the Quebec liberation movement. Vallieres and Gagnon are heroes to revolutionary youth in Quebec. They have been in jail for most of the past five years for their leadership to the Quebec struggle and to the FLQ. Vallieres book, "White Niggers of America", which describes his growth from a young, working class Quebecois to a militant in the FLQ, is a best-seller in Quebec.

Through the trials of these revolutionary leaders many people have demonstrated in the streets and in the courtrooms, demanding freedom for political prisoners. These leaders have been freed partly because of the pressure people have put on the fascist governments and partly because their lawyers have been good at using what few legal rights still exist in North America.

But we shouldn't fool ourselves that justice has been done. The fascist governments have succeeded already in keeping these leaders away from their people's struggles for years, even though they've committed no 'crime' but fighting for their people's liberation. And the government can do the same thing to the people's leaders again when they want.

As Bobby Seale says: "Justice will only come when the mass of people rise up and see justice done!"

FREE ALL POLITICAL PRISONERS!
SEIZE THE TIME!

Struggle in the US

As exploitation and oppression gets worse and worse for the people of the United States, more and more revolutionaries are joining their comrades in the Third World by beginning armed struggle against American imperialism. Urban guerilla warfare against the pigs and against imperialist companies and the United States government increases every day. Here are some examples.

In April four branches of the Bank of America were bombed. Righteous bombers attacked banks in Los Angeles, San Jose, Berkely and Oakland. The Bank of America has been attacked twenty-five times in the last year. A year ago young people burned the Isla Vista branch to the ground. The bank of America gains huge profits from its holdings in the Third World and at home.

In Riverside California two cops answering a call in the black community were killed by shotgun blasts. The pigs believe the call set them up for ambush but no one in the community will cooperate with their investigation.

The underground Black Liberation Army attacked four pigs May 19-20, in Harlem, New York, killing two and critically wounding the others. In a note claiming responsibility the BLA promised that more pigs would "meet the guns of oppressed Third World people....as long as they occupy our community and murder our brothers and sisters in the name of American Law and Order".

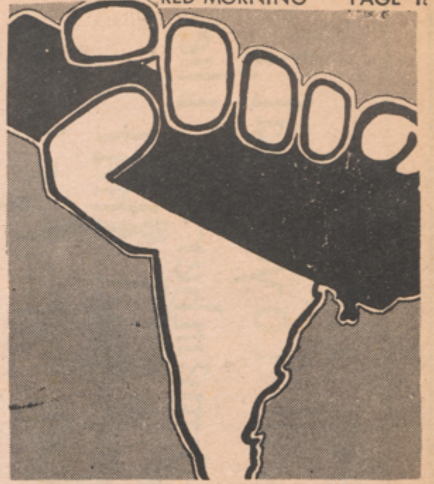
DONT LIKE
THE
BOMBINGS
IN
AMERICA?
YOU SHOULD
SEE
VIET-NAM

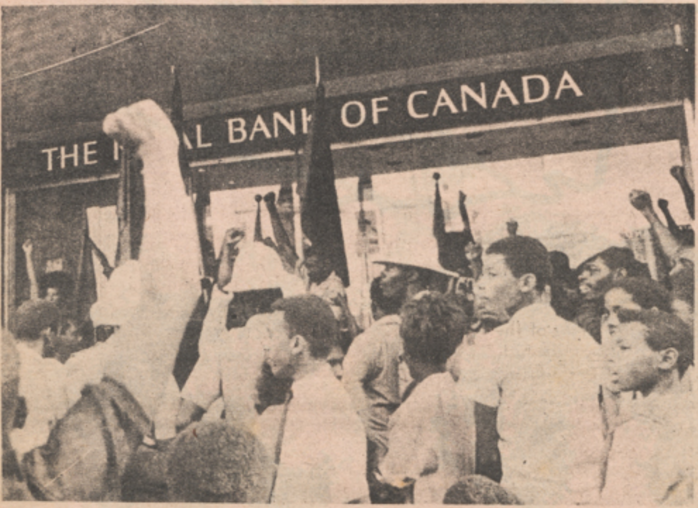
Albuquerque

Pig harassment of young Chicanos and white freaks set off one of the heaviest street fights in the history of Amerika. On June 13 pigs in Albuquerque, New Mexico attempted to arrest 4 brothers for drinking wine at a rock concert in a park. The people responded by attacking the pigs and freeing their brothers. Encouraged by their success the crowd marched on the new 2 million dollar police station demanding an end to pig brutality towards Chicanos and freaks. The battle that followed lasted 3 days. Nearly $3 million worth of property - including the new police station, 7 squad cars and U.S. Federal buildings - were damaged. The pigs opened fire on the crowd and some people fired back. Two young Chicanos were killed and scores of demonstrators and pigs were wounded. The pigs, unable to deal with the anger of the people, called in the National Guard and Albuquerque became an occupied city. The trials were postponed because the judge, according to local papers, said that he was afraid of a confrontation in the courtroom and that there just weren't enough police to cover the courtroom and the streets at the same time.

RIGHT ON!!

LATIN AMERICA ARMED STRUGGLE GROWS





Blacks in Trinidad last year demonstrating against Canadian imperialism in front of a branch of the Royal Bank of Canada.

In Canada we all know how the capitalist rulers of the country are making our lives worse every day. Unemployment, poverty, harassment by teachers and welfare bureaucrats, brutal attacks by the pigs - the list of crimes aginst the people goes on and on. What we often forget, however, is that the same capitalists who exploit us in Canada make life many, many times worse for the overwhelming majority of the world's people, the oppressed people of Asia, Africa, and Latin America.

In Latin America for example, there is not only poverty and unemployment, there is massive starvation among the thousands and thousands of landless peasants in the country and the unemployed workers in the city. Even for those with jobs existence is a desperate battle. And resistance to the State is met not just with harassment, beatings, and jail, as is common in Canada, but often torture and murder by fascist bands for any who oppose the ruling dictatorships.

These conditions in Latin America are created and are defended by the rulers of the imperialist countries like Canada. American imperialism is the main enemy of the Latin American people, but Canadian businesses and banks and phoney government 'aid' schemes also play a large role in stealing the wealth and resources of Latin America for the profit of the privileged few in North America.

The wretched conditions and brutal repression in Latin America forced the revolutionaries in the last several years to move to the highest level of struggle against imperialism - armed struggle by guerillas in the countryside and secret organizations in the city. Armed struggle is very strong in many Latin American countries, as the following news will show.

All the force of the state and the Amerikkkan CIA can not stop the Tupamaros, a strong urban guerilla group in Uruguay. For months every pig and soldier has been searching the country house by house for these brave brothers and sisters who are heading the revolutionary struggle of the people of Uruguay.

The Tupamaros not only have successfuly escaped this dragnet but they have stepped up their offensive against the government.

Carlos FrickDavies, former agriculture and livestock minister was kidnapped and taken away by the Tupamaros in his own car. He joins British Ambassador Jackson and ten others in an underground People's prison.

And in May, the Tupamaros initiated a bombing offensive directed against the ruling class. Six blasts were reported at homes and offices in Montevideo, the capital of Uruguay. The growing strength of the people's liberation army means certain victory for the liberation struggle in Uruguay.

* * * * * * *

In Venezula six armed men blew up oil pipelines belonging to the Dutch-America Company and made off with an executive and his wife, demanding $110,000 ransom. This is Venezula's third kidnapping in seven weeks.

* * * * * * * *

A group of peasants in Bolivia kidnapped the manager of an American owned gold mine and traded him back for a tractor. The swap was made May 8th. Peasant leaders said workers in the isolated area have made a pact of mutual defense and staged the kidnapping to obtain machinery for opening the new roads they desperately need.

And in La Paz, the capital, Bolivia's unionized workers celebrated May Day by founding the first People's Assembly in the Bolivian Congress building, vacant since the right-wing military coup in 1969. The founding of the assembly followed a May Day march which ended with the masses of workers, peasants, and students shouting "Arms for the People", "Death to Imperialism", and "Socialist Bolivia".

* * * *

In Buenos Aires, Argentina, a group called the Armed Revolutionary Force attacked a police station in May seizing arms and uniforms.

Around the same time twelve bombs exploded at various points in Buenos Aires destroying several businesses and damaging others.

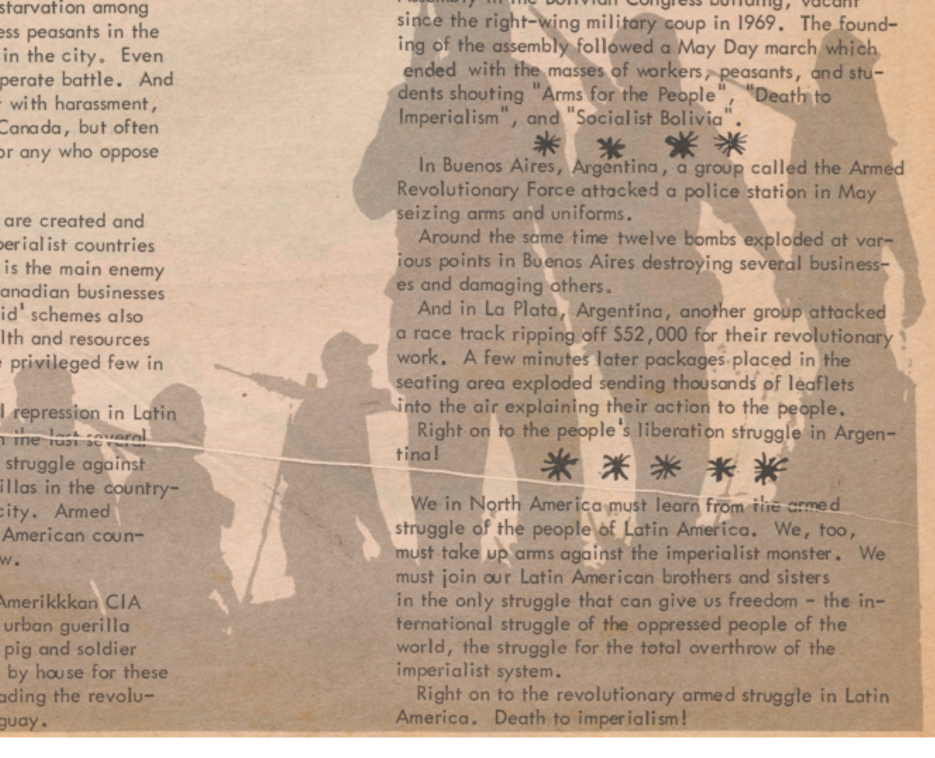
And in La Plata, Argentina, another group attacked a race track ripping off $52,000 for their revolutionary work. A few minutes later packages placed in the seating area exploded sending thousands of leaflets into the air explaining their action to the people.

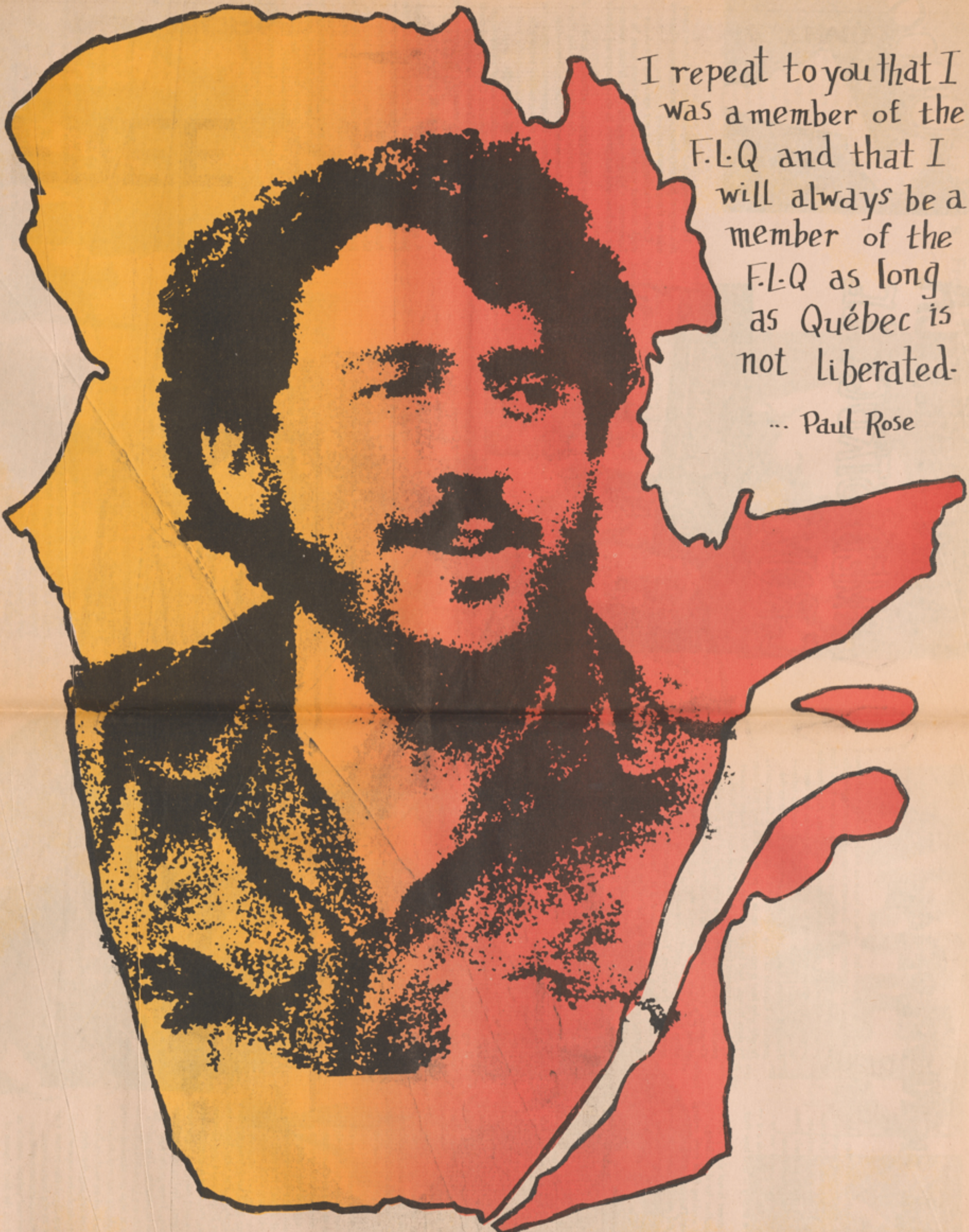
Right on to the people's liberation struggle in Argentina!

* * * * *

We in North America must learn from the armed struggle of the people of Latin America. We, too, must take up arms against the imperialist monster. We must join our Latin American brothers and sisters in the only struggle that can give us freedom - the international struggle of the oppressed people of the world, the struggle for the total overthrow of the imperialist system.

Right on to the revolutionary armed struggle in Latin America. Death to imperialism!





I repeat to you that I was a member of the F.L.Q and that I will always be a member of the F.L.Q as long as Québec is not liberated.

... Paul Rose

FREE PAUL ROSE!

RED MORNING **SEIZE THE TIME!**

World in Revolution

Every issue of our paper has had an International article, which talks about a people's struggle in another country of the world. A lot of people have told us that they dig the survival information or stuff on self-defense, but that the International articles don't mean much to them because they don't relate to their lives.

We see this as a serious problem because the International struggle is important for all of us. Important because if we're about winning here, we have to figure out who our friends are -- who is fighting on our side-- and who the enemy is and how that enemy is organized.

We face real enemies. The pig on the street is not simply operating for himself. When he's busting a brother for shoplifting, he's acting for Eatons or Simpsons - he's working from state orders, from Trudeau and the Liberal government. The ruling class is organized across this country, and uses the police force and army to maintain power -- to protect itself and its interests from the people. But one very important difference exists right now that has come about since World War II, and that is, that these rulers are now organized with those of other advanced capitalist countries -- with the U.S. at the head. An International ruling class exists who work together in their rip-offs and who keep differences amongst themselves, to be worked out peacefully.

The Canadian ruling class is part of this group and Canada is an oppressor nation, along with the U.S., Europe and Japan, in relation to other countries of the world. They accumulate wealth by ripping off the land, resources, and labour of the people of Latin America, the Caribbean, Asia and Africa. They use their armed forces to guarantee their profits. But it is these same people of Asia, Africa, Latin America and the Caribbean who are putting this International enemy up against the wall. They are arming themselves and waging struggles of national liberation. That is, they're fighting for a new society -- a new world -- at the same time as they're destroying the enemies' pig armies.

It is these peoples' wars that are inflicting the heaviest blows against the International ruling class -- weakening the Man over and over again. These people are the most important leadership to the International revolution -- to the struggle of the oppressed peoples of the world and winning victories for themselves and all of us.

The Canadian ruling class is also directly threatened by the struggle of the Quebecois. And this is very important for us here in Canada because their fight is against the same Canadian state that we face. The Quebecois are already giving a lot of leadership and are fighting the hardest against our common enemy. They, along with the Vietnamese, the Caribbean people and all Third World peoples are our real allies. It's their leadership that we have to dig and follow.

There are many reasons why people are held back from accepting and digging this International leadership. The most basic one is privelege. This country oppresses the Third World and Quebec, and it is wealthy because of this. It has the third highest standard of living in the world. That's not to say that none of us are poor; but, it does mean we have more priveleges, living inside North America, than most of the worlds people. These priveleges come at the expense of the lives of Third World peoples. The ruling classes rip-off so much, that their profits are incredibly high -- high enough so that we can experience a high standard of living and more material comfort. These priveleges can and do hold certain people back. They will fight to hold on to their "crumbs from the table" of the ruling class -- not digging that they could be fighting with the Third World people for a more total control over their lives. There is nothing about this system that is worth fighting to defend. We've got to dig that.

Another barrier to accepting International leadership is our racism. When we see black, brown, red and yellow people as inferior and less than human we're letting the Man's game of divide and control win out. We cut ourselves off from the strongest, most together brothers and sisters around. They're taking the power to determine their own destiny as a people and as a nation. Our racism means that we don't dig that the native peoples, the Quebecois, the Blacks, as well as Third World people have been denied any right to nationhood for a long time. Because of this, their struggle will be different than ours. They are fighting for self-determination as colonized peoples.

National chauvinism holds us back as well. This is most clear in relation to Quebec. The Quebecois have been struggling for over a century now against decisions being imposed on them from an outside minority of English speaking capitalists. Any time the people have attempted to strike back,the repression has been heavy and swift. The police and army are mobilized to intimidate and control them, while the government appeals to the people in Canada to rally behind them against the Quebecois. People who feel a national sense of pride in the way this country does things, had better understand that that means support for the governments' treatment of the Quebecois and Native people. It means supporting the army against the prisoners in Kingston. It means supporting Canadian bussinessmens' rip-offs of the Caribbean people, while they're into burning the Canadian flag, banks, and bussinesses. That flag represents the oppressors, the rulers. Freaks at rock concerts here, who wave that flag and are willing to defend it. had better dig that point. In practise you're opting for the ruling dogs and their violence, as opposed to the International peoples' struggle.

The white people of Canada and the U.S. are faced with making a decision about their future. If we ourselves want to win, we must choose to fight on the side of the Third World and the struggles of the Black Nation and the Nation of Quebec -- not for some moral reason -- but because it's the only winning strategy for our own liberation. Our responsibility is to struggle hard, right here, against the rulers and in this way to give concrete support to the struggles elsewhere. This means we must relate to Power. The Man's power to crush us if we're not organized. And the People's Power to build a strong fighting force to bring down this monster, and build a new world.

"I envy you.
You North Americans are very lucky.
You are fighting the most important fight of all --
you live in the heart of the beast."
Che Guevera 1964

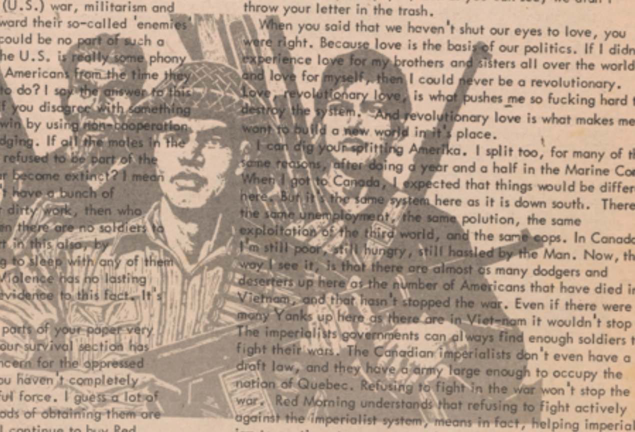
Editors of Red Morning,

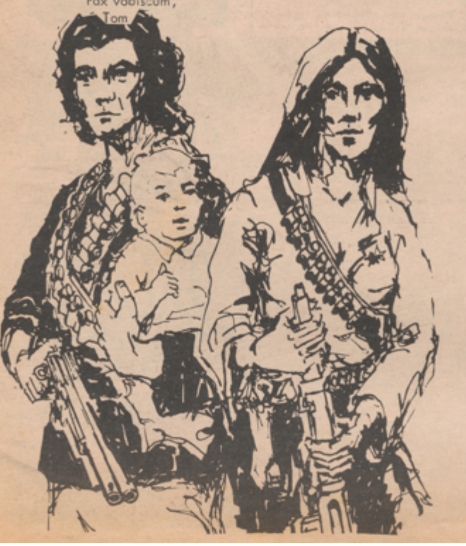
When I bought your paper on the street corner the other day, the girl selling them told me to write your headquarters with my opinions of Red Morning. Although this is not the kind of letter she probably had in mind, nevertheless here goes:

Being a pacifist, naturally I would disagree with your violent tactics and childlike name-calling. None of this will really solve anything. You say pacifism is futile, but is it really? When I disagreed with my country's (U.S.) war, militarism and generally overly violent policies toward their so-called 'enemies' both abroad and at home, I knew I could be no part of such a fucked up a system. Democracy in the U.S. is really some phony idea that is pounded in the heads of Americans from the time they begin the first grade.So what's one to do? I say the answer to this question is non-violent resistance. If you disagree with something then have no part with it. You can win by using non-cooperation. Take for example my act of draft dodging. If all the males in the U.S. (or even a substantial number) refused to be part of the U.S. war machine then wouldn't war become extinct? I mean to say, if the big shit generals didn't have a bunch of shivering puppet privates to do their dirty work, then who would fight? Wars will end only when there are no soldiers to fight them. Girls can play a big part in this also, by encouraging the guys and by refusing to sleep with any of them who as much as carry a draft card. Violence has no lasting effects toward peace. The world is evidence to this fact. It's truly time to give peace a chance.

Let me say however, that I found parts of your paper very good and helpful. Being new here your survival section has already been a great help. Your concern for the oppressed throughout the paper, showed that you haven't completely closed your eyes to love as a powerful force. I guess a lot of our goals may be alike but our methods of obtaining them are on opposite ends of the street. I will continue to buy Red Morning as long as I am able to scrape up a quarter.You can now file my letter in your waste basket. Thanks for reading it.

Pax vobiscum,
Tom





Dear Tom,

Red Morning welcomes any and all critiscisms from the people who buy the paper, and as you can see, we didn't throw your letter in the trash.

When you said that we haven't shut our eyes to love, you were right. Because love is the basis of our politics. If I didn't experience love for my brothers and sisters all over the world, and love for myself, then I could never be a revolutionary. Love, revolutionary love, is what pushes me so fucking hard to destroy the system. And revolutionary love is what makes me want to build a new world in it's place.

I can dig your splitting Amerika. I split too, for many of the same reasons, after doing a year and a half in the Marine Corps. When I got to Canada, I expected that things would be different here. But it's the same system here as it is down south. There's the same unemployment, the same polution, the same exploitation of the third world, and the same cops. In Canada, I'm still poor, still hungry, still hassled by the Man. Now, the way I see it, is that there are almost as many dodgers and deserters up here as the number of Americans that have died in Vietnam, and that hasn't stopped the war. Even if there were as many Yanks up here as there are in Viet-nam it wouldn't stop it The imperialists governments can always find enough soldiers to fight their wars. The Canadian imperialists don't even have a draft law, and they have a army large enough to occupy the nation of Quebec. Refusing to fight in the war won't stop the war. Red Morning understands that refusing to fight actively against the imperialist system, means in fact, helping imperialism to continue to oppress people in the third world. It also means that you, as a young person in a imperialist country, cannot be free. So what we gotta do, is get together as brothers and sisters, united by a revolutionary love for the people of the world, and bring this motherfucker down.

And now I want to respond to something I feel pretty strongly about. You are right about women playing a big part in the struggle, but you're dead fucking wrong in how you see their role. The struggle against imperialism is a people's struggle not a men's struggle.Seeing a woman's role in stopping the war as fucking or not fucking a man is a trash on women and a trash on relationships between men and women. In South-East Asia, women have played major roles in kicking out the American aggressors. They have shown in practice that they can be brave and strong fighters. What you're saying is that women are objects to be used by men in sexual relationships. You're saying sisters should withdraw their love from brothers who make the error of going along with the draft laws. But dig it, sisters with that kind of consciousness about the war shouldn't withdraw their love, they should take the brother seriously and struggle with him over why he shouldn't fight in the war. And I think that even a stronger love and respect can grow out of that struggle. To make this revolution, men and women are going to have to fight together and relate to each other as equal human beings, as revolutionaries, not as sexual objects. If we're going to build a new world, then we're going to have to be new men and new women to do it.

ALL POWER TO THE PEOPLE!
a brother in Red Morning.

SELF-DEFENSE II

STREET-FIGHTING

In the last issue of Red Morning, we ran the first in a series of articles on self-defense called *No Jive – Fight to Win.* We talked about the need for people to use revolutionary violence in self-defence against the violence that the pigs and the ruling class bring down on us every day. We talked about the importance of street-fighting as a way that youth in Canada can strike back against our oppressors. (Unfortunately the article was jumbled up in layout, so people reading it had to take some trouble to sort it out.) In this paper we are going to continue our self-defence series with more on how Red Morning sees the importance of street-fighting, and some information on how to prepare for a street action. To understand this article more fully, people should check out the first article on self-defence.

Street-fighting has to be looked at as one tactic that we use in a larger strategy for our liberation — a strategy of armed struggle and peoples' war. The Man is armed and dangerous. When people around the world strike back against their oppression, when we move to deal with our needs, the ruling class comes down heavy. They use their military arm, the police and the army, to crush our moves towards liberation. A peoples' army, that fights with the revolutionary people around the world, is the force that will weaken and finally destroy the Man's armed forces.

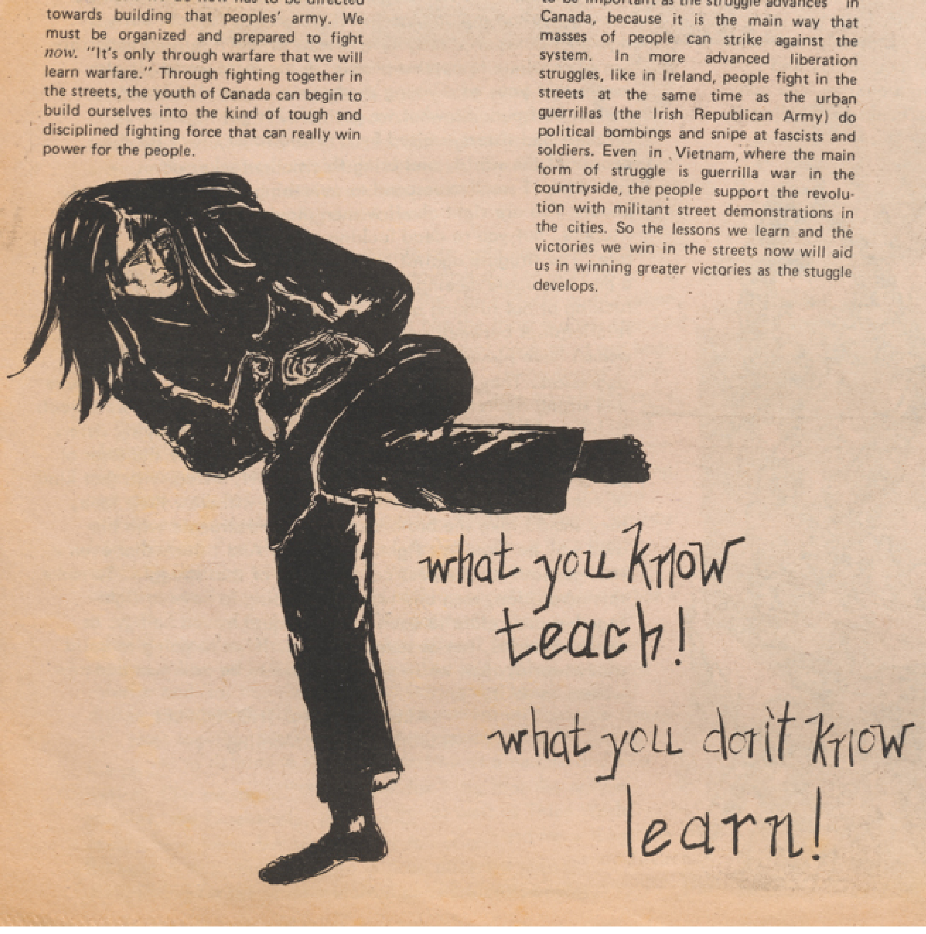
The work we do now has to be directed towards building that peoples' army. We must be organized and prepared to fight *now.* "It's only through warfare that we will learn warfare." Through fighting together in the streets, the youth of Canada can begin to build ourselves into the kind of tough and disciplined fighting force that can really win power for the people.

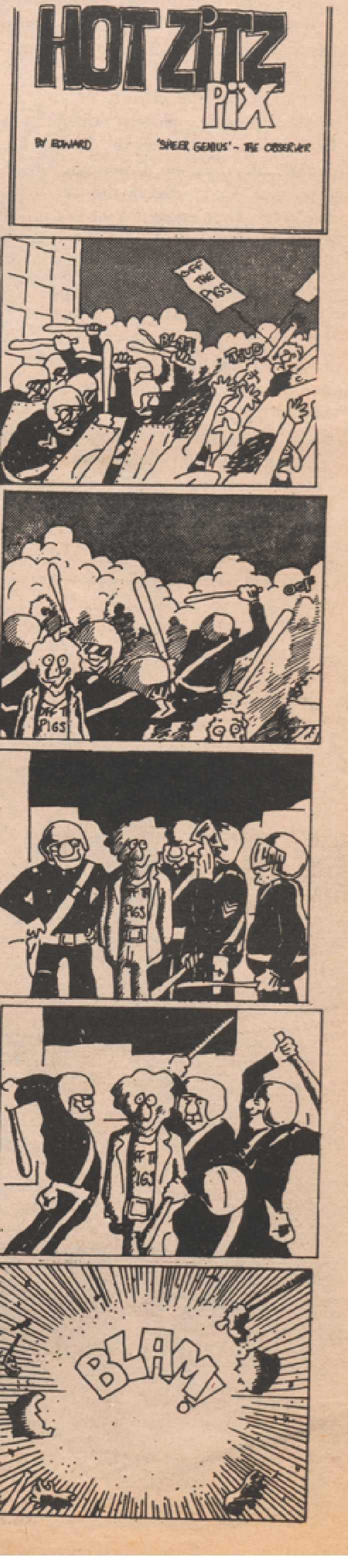
Why is street-fighting the most important way that we can move at this stage? First it allows us to make our politics *public.* By making the targets and goals of our fighting actions clear to people, brothers and sisters in this city and across this country are forced to deal with the political questions raised and to make conscious choices about their lives.

Second, street-fighting is one of the main ways that we can use our *collective strength* against the Man. In trashing private property and defending ourselves against the pigs, the strength of our numbers is made clear.

Street-fighting is also an important way that we can begin to deal with people's *defeatism.* There are a lot of people who have shown individually that they want to fight back, but who doubt that we can ever fight to win. That's defeatism. That's about thinking that the Man is invincible — that fighting back is always a losing game. But, through our unity and strength in the streets, through inflicting some damage on the pigs and getting away with it, we can show other brothers and sisters that we can win victories against the Man. Our actions now will weaken the system bit by bit, until we finally destroy it.

Another thing we need to dig about fighting in the streets is that it will continue to be important as the struggle advances in Canada, because it is the main way that masses of people can strike against the system. In more advanced liberation struggles, like in Ireland, people fight in the streets at the same time as the urban guerrillas (the Irish Republican Army) do political bombings and snipe at fascists and soldiers. Even in Vietnam, where the main form of struggle is guerrilla war in the countryside, the people support the revolution with militant street demonstrations in the cities. So the lessons we learn and the victories we win in the streets now will aid us in winning greater victories as the stuggle develops.


what you know
teach!
what you don't know
learn!



In street-fighting itself, we have to get better at determining *when to fight* and *how to fight*. We should fight only when we think that we can win; we define clearly what a victory would mean and we fight to accomplish that. *When* we fight is determined by our own strengths and weaknesses in any given situation and the strengths and weaknesses of the pigs. (If we can't accomplish what we set out to do, then we don't fight. We fight another day.)

Street-fighting should only go down when the targets and issues (the politics of the action) are clear to everybody involved. By understanding what a victory would be, people can assess for themselves what roles they should play and whether or not an action is succeeding. A serious weakness in past street-fighting in Toronto is that people have not been unified about what they're fighting for. When fighting in the streets is *spontaneous* (without planning or investigation), it is usually a losing game. It's in situations like this that brothers and sisters get ripped off, because it wasn't clear beforehand that people should fight to free them. In these scenes, we are forced to trust only ourselves, which means that everybody is fighting individually and not as an organized force.

What we've learned from experience is that actions must have some *leadership*. An action can be clear on targets and politics, but if it lacks good military leadership. that is, fighting leadership in the streets, it won't be going anywhere. Good overall leadership comes from people who have had the most experience in dealing with the relationship between the military plan and the political objectives of the actions. Any questions about the political and military aspects of an action are questions that you should expect answers to from whoever called the action, so that you can plan your own role accordingly.

Preparation, both collective and individual, is absolutely essential for street--fighting. One of the most important aspects of *collective preparation* is the idea of *tribes*. A tribe may be come of the people in your commune, some kids you hang around with, go to school with: the people you dig and trust the most. Tribes can be a real basis for strength and support. Dealing with fears before an action, assessing the strengths and weaknesses of the people and the pigs, and working out the roles that the tribe and individuals within it will play, are all questions that can only be worked out in a collective way. Running in tribes is a way of having backing when you need it and giving backing when it's called for.

Everyone who comes to a street action should be *individually prepared* as well.

(1) People with glasses should wear elastic bands to keep them in place.

(2) Helmets are a good idea for head protection and will become increasingly more important. Encourage a lot of people to wear them.

(3) No jewellery should be worn — watches, rings or neck chains — nothing that can dig into you.

(4) Clothing should not be bulky:

— a light jacket (leather, jean, or army),

— wear pants that aren't tight and tuck the cuffs into boots or socks. Don't wear loose bell-bottoms.

— combat boots are best for street-fighting, but if they're not available, work boots or flat-laced shoes should be worn.

— women should wear bras in order to run better, and for some added protection.

— men should wear jocks and cups.

(5) In case of gas, carry a wet handkerchief to cover the mouth and nose as a protection from fumes. A tight turtleneck sweater will help keep the gas off your body.

(6) Wear hair tied back. A wool touque can also change your appearance considerably and could be useful for a quick get-away.

(7) Don't carry anything that you woudn't want the pigs to see — no address books, etc. At the most carry 2 or 3 pieces of good I.D. and a small amount of money.

(8) Don't carry dope or prescription drugs without a prescription.

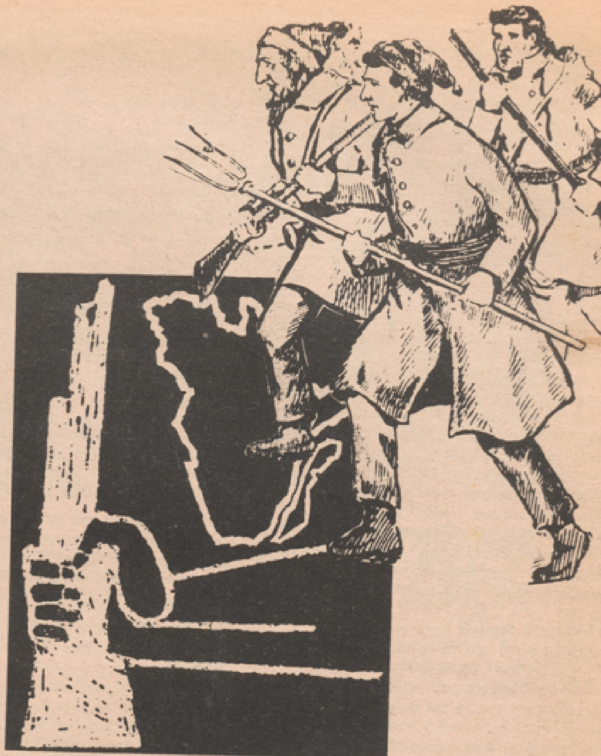
ALL POWER
TO THE BROTHERS AND SISTERS
WHO TAKE PREPARATION SERIOUSLY!
MAKE LOVE AND WAR.

Sisters come prepared with helmets and light jackets.

Moving together and in tribes -

Weathermen run in the streets in 'Days of Rage' action, Chicago, Oct.69

free paul rose



Introduction

The trial took place in the "batisse de la justice", the building on the rue Parthenais which is at the same time, court, detention centre, prison, and police station! "It was the first time in Canadian legal history that trial proceedings continued in the absence of an accused person who had chosen to defend himself all alone! So, if the spirit of justice which desires that an accused person have the right of a full and complete defence, seems to have been just a little bit deformed by the decision of the judge to expel Paul Rose -- the law, at least, was followed to the letter.

Paul Rose's Trial

At the beginning of the trial on the 25th of January, Rose declared: "Let's say that for a start, to be honest with myself, I know this court, and all the other courts of Quebec to be colonial courts, 'fronts' of the establishment, set up here by force, maintained by force of arms and by the force of money. I do not recognize it. I refuse this court the right to judge any citizen whoever he may be. And, personally, I consider the fact of being here to be a struggle, and I think that I will have my real trial after the total independence, after the liberation of the people of Quebec. (...) So, I am saying it honestly: it's the people of Quebec who will come to judge us, the people's power that will judge us.

Rose: Then, I'll continue. I am simply saying to you that I consider that Mr. Lemieux has fine qualities. One of his principal qualities is that he defends the people, the people of Quebec against all this administration, all this structure which has been crushing us, destroying us for the past 100 years, a structure which doesn't belong to us . . . and I'm telling you that my choice of Robert Lemieux as lawyer was a personal choice, and I have no reasons other than political ones to give for this choice.

Judge: If under law, Mr. Lemieux, despite his detention (in jail) has the right to represent you, he will represent you. I'm going to investigate that under the light of the law.

Rose: Stop hiding behind that big fat law book. I'm only saying what I think ... I do not have,.. I do not have a lawyer. You've refused me one. It's an administrative question. A humble sub-official is capable of letting me meet with Lemieux, but you, you are the authority - and you are not. You give yourself the powers, and then you take them away from youself - just at the right moment too!

(Rose then argued his defence along the lines that his trial had been held in the papers long ago, and that that prejudiced his case and prevented the court from having the benefit of assuming his innocence, the right the accused has until he is proven guilty. Then his second grounds for rejecting the proceedings was based on the selection of jurors: that it was discriminatory, and contrary to the Canadian Declaration of Rights. In effect, not only women, but also persons who do not have liquid assets amounting to $4,000 or $500 cash cannot be jurors. The judge refused both of these requests. Rose announced he had two more requests to present. The judge rejected these as well, the first because he didn't want to let anyone turn Rose's trial into a trial of the police administration.

Judge: As for the second request, I have in no way any intention of playing your game and permitting you to judge me. I consider your request a shameful affront and for your having declared that I am in a coalition with the crown, I find you guilty of contempt of court.

Rose: I find you guilty of contempt of the people!

Judge: Would you please leave the courtroom, M. Rose.

Rose: Long live the Front de Liberation de Quebec, long live the Front de Liberation de Quebec, women and men!

(Paul Rose was permanently thrown out of his own trial around the question of jurors. One person who was being considered, said he would be prejudiced against Paul Rose. This man was found acceptable by the court. Paul Rose was furious and challenged this. After that the trial continued with him absent.)

Summation of written speech

"Our democracy, it's a paper democracy, it's a written democracy which gives us rights. but in reality, when the time comes to have these rights, there is always another principle which prevents us from having them.

Even though you know who we are, there are many more of us outside. So don't be surprised if you find out that it's these young people who want to rebuild society and that they want no part of any society like the one you've given them. In our society we want to participate; we no longer want a society in which. every four years one comes and votes and then for the next four years one has nothing to do or say. We want to participate and we are going to do so in the schools we learn in; we think we have the right to be in our own places and to take what belongs to us.

...But I'm going to tell you something: that whatever your verdict may be, "the establishment" has found me guilty, guilty of being Quebecois - and I am proud of it, and I will assume this responsibility right up until the end, because I know that here, with the energy, with the people we have, we will

Pig Judge Ouimet

be able to build an honest society, a real society.

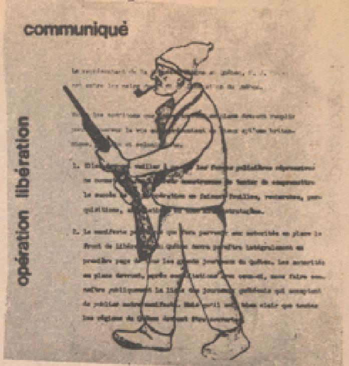
... I am saying that what is important for us is entirely our political committment...

(interrupted by judge)

... I repeat to you that I was a member of the FLQ, and that I will always be a member of the FLQ, as long as Quebec is not liberated because there will always be a liberation front of the Quebec people, as long as the people ...

(interrupted again)

... As long as the people haven't taken on all their responsibilities as the people of Quebec."



Paul Rose has been sent to prison for life by the fascist courts in Quebec, accused of murder in the death of Quebec Labor Minister Laporte last October. Ever since the Canadian state identified Paul Rose as one of the FLQ kidnappers, the English press has tried to make Paul look like a hoodlum, a criminal. He is not.

Paul Rose is a conscious revolutionary dedicated to serving the Quebec people and fighting for their liberation.

Paul Rose comes from a working class family from St. Henri, a poor district in Montreal. His father, whose family also grew up in St. Henri, is a factory worker. When Paul was 8, they moved to Ville Jacques Cartier, where his family rebuilt an old broken down house into the home they live in today. Ville Jacques Cartier is a poor area which even today does not have a public water supply or other necessary services.

Paul is from a family of revolutionaries. His brother Jacques is being held, accused of the murder of Laporte while his sister Lise is held on charges of contempt for refusing to testify at the inquest into Laporte's death. All three understand on a gut level the realities of Quebec today.

Paul started to work at age 11 for a candy manufacturer, where he worked 66 hours a week plus overtime. He took part in a worker's rebellion when the owners would not pay overtime due to the employees. The factory occupation was smashed by the Quebec pigs. This was Paul's first experience with state violence and the vicious exploitation of his fellow workers. It was through experiences like this that Paul saw the need for a revolution to bring about the liberation of the Quebecois from capitalism and imperialism and English control.

He took different jobs till 1967, when he began teaching. His work teaching slow learners and tough kids during the next years won respect and praise from students, teachers, and principals. In the summer of 1969, he helped to run a communal drop-in centre on the Gaspe peninsula, which was visited by political militants. Because of these activities, he was not allowed to return to teaching.

He first became known when he was beaten and arrested at the St. Jean de Baptiste Day massacre on June 24, 1968. He was charged with participation in a riot. St. Jean Baptiste Day is a religious holiday in Quebec, and the last few years people have been taking actions against the religious parade to show their contempt for the way in which religion is used to keep the Quebec people down.

Paul Rose became known all over the world last October when he was accused of the kidnapping of Pierre Laporte, and being a member of the FLQ. His actions won the admiration of the Quebec people and revolutionaries throughout Canada and the rest of the world. He is now in prison for his "crimes" but he will not spend his life there, because the struggle for a free socialist Quebec will win, and Paul will be freed by the Quebec people.

RED MORNING
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Toronto, Ontario.

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FREE TO PRISONERS

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WOMEN IN JAIL

A lot of people become rebels. In the family you are pushed to be someone you're not. It becomes impossible to deal with and still survive. So you split from home or from school.

If the Man catches up with you, he puts you away in jail for a while. In other words, when you leave home or quit school you are living outside the Man's laws. Mary was in a detention jail (X) and a training school (S) for "juveniles". At both places it was about holding on to you physically but the training school was heavier in that it tried to get into and fuck up your head.

This kind of control is used mainly for women. Women are taught all their lives to think that they have no strengths. So, in jail the Man tries to smash women by making them feel that they're the problem and that they need to adjust to his rules and definitions in order to be "normal". But what's clear from the interview with Mary is that it doesn't always work.

This is an interview we made a while back with a woman who's been through the jails of pig society. Jails are used to try to totally control people who have resisted the Man's laws for their survival by attempting to break their spirit of resistance.

Red Morning believes that all people have the right to the things we need for survival - food, clothing, housing. Since the state doesn't provide us with these, we move to get them ourselves - ripping off, busting into stores, forging cheques. This is why most people are in jail.

The state makes it difficult for anyone under 18 to survive away from home. Welfare is coming down harder on people under 18. They're toughening up the laws for "juvenile offenders" with the Youthful Offenders Act. They're putting more money into jails and training schools for young people.

For a lot of young people, leaving home or quitting school is a very real situation. School is about being kept in line with all sorts of rules. You either become a robot or a rebel.

Q - Why were most of the women with you in jail?
A - Running away, sniffing, shelter...
Q - What was it like at X?
A - They bring you in there and they've got a little office where you strip and they send you in the bathtub and they take all your clothes and give you detention clothes which are really fucking ugly. There were around 40 women in one dorm. It was separated into 5 rooms where the girls sleep and then there was one room where everyone sat around and did jig-saw puzzles or watch TV all day long.
Q - Was this any different for the men?

A- Well, the boys had more privileges than we had. Some of them could go out on leaves. They could carry around their own cigs - like they didn't have to put them into the pool. If they had cigs they smoked them. They had the gym upstairs to fuck around in - to play basketball every day and we had it once a week and we had to be extra good to get it. And they didn't have to wear detention clothes.

Q - So what kinds of things could you do - sit around and watch TV?
A - That's about it - and fight - which most of the girls did all the time. Probably because they got so frustrated with nothing to do.
Q - Was it about particular kinds of things?
A - Any little thing - mostly between the Indians and the whites. Or between the glue-sniffers and the runaways. The glue-sniffers were grease and really tough and the runaways tend to be more pacifists.
Q - How many Indian women were there in the jail?
A - There were 7 of us in my room and all the rest - 35 of them were Indians and were in the other rooms. There were only 7 white women out of 40. And the matrons were white too and it was mostly us white girls who used to talk with them. The Indian women hated them. They felt we were prejudiced because we would talk to the matrons more than we would talk to the Indian women.
Q - Where did you fit in?
A - I went along with everything. But when somebody would pick a fight with me I sure to hell killed them because I figure I'd been taking shit all my life and I wasn't going to take anymore. One time this Indian girl came up to me and poked me and I just looked at her and she says "Don't you want to fight?" and I just looked at her and I says "Well, have you got a good reason?" And then she gave me a good whack across the face so I says I think she wants to fight, so I stoodup and whacked her across the floor. And then after somebody wins a fight you are the big hero and nobody comes on to them anymore. When you go in you have to prove that you won't take any shit. They'll fuck you around really bad if you can't defend yourself. After that fight nobody came on to me.
Q - How would the matrons and guards come down on girls that stepped out of line?
A - Well, an example is when we went to meals with boys - the male guards would come and sit with the white girls and come really on strong to them. And one time one came on really strong to me and I stood up and fought and what I got for that was the whip and the hole. They dragged me down to the cell and I kept screaming 'fuck off - I didn't do anything wrong' and so I got the whip and then I got really angry after that, because I didn't think I deserved even the whip so I fought back and punched this matron right in the guts and so I was dragged down to the hole. I was in there for 2 days. It's a room with a steel door on it with a 5" x 6" window, a bed and a toilet. And that's it - black. It's really bad. Nobody talks to you and there's no way you can get out.
Q - Did most of the women fight back like you?

A - No. They didn't fight back - mostly because you get more privileges if you don't. The women didn't actually suck up to the matrons, but they wouldn't fight like I did.
Q - What was S like?
A - Well, first it was more of a school and it was divided up into 5 cottages.
Q - What were the staff like?
A -'The Mother and Father.' You know they could have won the award for the year. They even kiss you good-night. Most of them were about 20-22 and put on this hippie thing so they could get in with the girls and I found out that they were all people going into psychiatry. You'd get into all this heavy shit - like "Why did you do this?" and "How do you feel?" "Do you feel your age?" - they'd fuck you around a lot. My first day there I just felt defeated - I'm in here and there's nothing I can do about it. But then after I had figured out the place and I figured that it's really easy to get along in there if you don't let them fuck around with your head - I just thought - I'm not going to be defeated.

Q - How did the other girls feel about the place? Were you the only one who hated it?
A - Well, I did get in with 2 girls - like we felt the same way about the place and we decided about the first or second day I got there that we weren't going to let them fuck us around. So we had this little thing that if they came on to us - fuck their heads up - if you answer any questions, don't answer them truthfully. We had little plans. It seems childish now but at the time - when you're cooped up in a place with nothing to do - you have to survive and if we had done what the other girls did they would have fucked up our heads.
Q - Can you go into more what they would do at S if the women stepped out of line?

A - Yeah. They'd get you if you refused to go to school, if you raised a hand to any of the staff or the other girls there, and any kind of shit you refused to do - you'd get sent to the Closed Unit which was much like the hole in X. The whole trip was about if you're really good you'll get rewarded and the faster you get your head together (according to their rules) the more we'll like you sort of thing. You run by our rules and you'll be really nice girls and then we'll let you out of this place.
Q - Was S a heavier trip than X?
A - Yeah, because it was so psychological. X was just physical right - you were just physically locked up; but in S you were not only physically but emotionally controlled. You were just in this place - they were fucking around with your head all day long and everybody watching you and all your actions. So what it all comes down to is that the whole place is geared to fuck up everyone's head. They figure we're fucked up because we are very different from them and since they think "I'm normal" - therefore, we are not. So they try and make you as much like them as they can. They brainwash you into all this shit. But it didn't work on all the girls!

birth control

Human beings have sexual needs as well as many other needs. It's this society that conditions people to think that they don't or shouldn't have them. The MAN needs people to deny their sexual needs so that "order" is maintained - his order! People who are sexually repressed are less likely to strike back at their teachers or the pigs. They'll also work at shitty boring jobs and will be passive to authority. Families tell us that sex is dirty. Schools reinforce this idea. Sex is not dirty or immoral. It is both healthy and necessary for our growth and liberation. This doesn't mean that every sexual experience is good - but sexual relationships between people who dig each other and want to see each other grow and develop are good.

This is especially important for women to understand because the moralism comes down heaviest on us. We are taught that sex means babies and that if we "play with fire, we'll get burnt,"(but that it serves us right anyways!). This is bullshit. We all have sexual needs and women's sexuality can't be seen as only having babies.

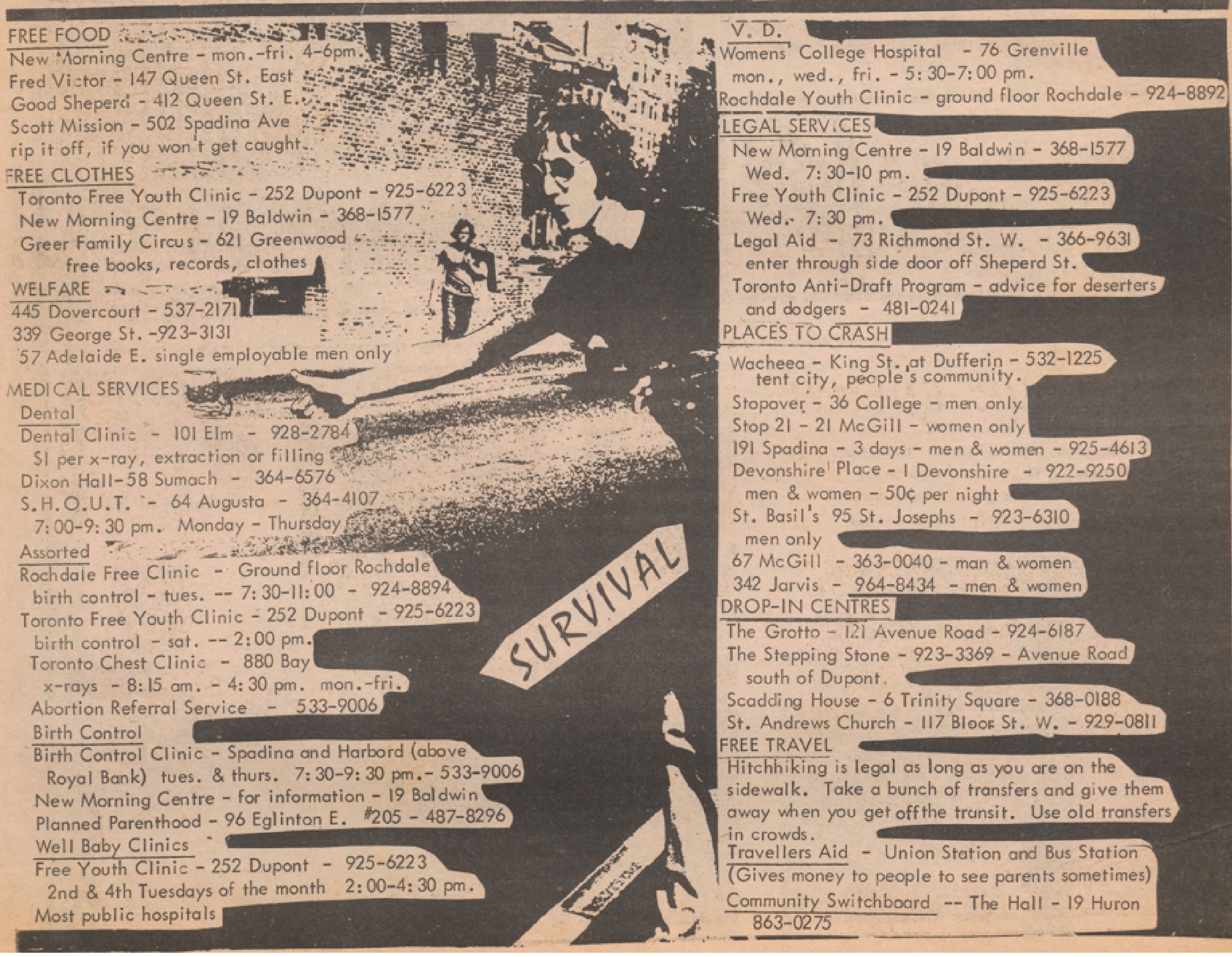
Birth control is important in understanding that we can decide when we want to have children so it just doesn't happen. Here are two methods of birth control which are some alternatives to rhythm and withdrawal which aren't safe at all.

DIAPHRAGM and JELLY The diaphragm is a rubber sphere which covers the cervix. It keeps the sperm from entering the uterus. It must always be used with jelly which you apply each time you make love. You need to get fitted by a doctor. If it is used properly it is very safe. So, ask the doctor to explain how to insert it.

FOAM You can get this at a drugstore without a prescription. Its not as safe as a diaphragm but it's a lot better than rhythm or withdrawal. So. if it takes you awhile to get to a doctor you should use foam. You need an applicator to insert it into the vagina which you get when you get the foam. The safest brands are Delfen and Emco.

Sexual uptightness is not an individual problem but a collective one. Its important to dig that the fears are not totally individual but are experienced by all of us. Because they hold us back in a lot of ways we have to get support from each other to deal with them.

We want women to drop around the New Morning Centre and rap with us. We have the McGill handbook on birth control available there also.



FREE FOOD

New Morning Centre - mon.-fri. 4-6pm.
Fred Victor - 147 Queen St. East
Good Sheperd - 412 Queen St. E.
Scott Mission - 502 Spadina Ave
rip it off, if you won't get caught.

FREE CLOTHES

Toronto Free Youth Clinic - 252 Dupont - 925-6223
New Morning Centre - 19 Baldwin - 368-1577
Greer Family Circus - 621 Greenwood
free books, records, clothes

WELFARE

445 Dovercourt - 537-2171
339 George St. -923-3131
57 Adelaide E. single employable men only

MEDICAL SERVICES

Dental

Dental Clinic - 101 Elm - 928-2784
$1 per x-ray, extraction or filling
Dixon Hall-58 Sumach - 364-6576
S.H.O.U.T. - 64 Augusta - 364-4107
7:00-9:30 pm. Monday - Thursday

Assorted

Rochdale Free Clinic - Ground floor Rochdale
birth control - tues. -- 7:30-11:00 - 924-8894
Toronto Free Youth Clinic - 252 Dupont - 925-6223
birth control - sat. -- 2:00 pm.
Toronto Chest Clinic - 880 Bay
x-rays - 8:15 am. - 4:30 pm. mon.-fri.
Abortion Referral Service - 533-9006

Birth Control

Birth Control Clinic - Spadina and Harbord (above Royal Bank) tues. & thurs. 7:30-9:30 pm.- 533-9006
New Morning Centre - for information - 19 Baldwin
Planned Parenthood - 96 Eglinton E. #205 - 487-8296

Well Baby Clinics

Free Youth Clinic - 252 Dupont - 925-6223
2nd & 4th Tuesdays of the month 2:00-4:30 pm.
Most public hospitals

V. D.

Womens' College Hospital - 76 Grenville
mon., wed., fri. - 5:30-7:00 pm.
Rochdale Youth Clinic - ground floor Rochdale - 924-8892

LEGAL SERVICES

New Morning Centre - 19 Baldwin - 368-1577
Wed. 7:30-10 pm.
Free Youth Clinic - 252 Dupont - 925-6223
Wed. 7:30 pm.
Legal Aid - 73 Richmond St. W. - 366-9631
enter through side door off Sheperd St.
Toronto Anti-Draft Program - advice for deserters and dodgers - 481-0241

PLACES TO CRASH

Wacheea - King St. at Dufferin - 532-1225
tent city, people's community.
Stopover - 36 College - men only
Stop 21 - 21 McGill - women only
191 Spadina - 3 days - men & women - 925-4613
Devonshire Place - 1 Devonshire - 922-9250
men & women - 50¢ per night
St. Basil's 95 St. Josephs - 923-6310
men only
67 McGill - 363-0040 - man & women
342 Jarvis - 964-8434 - men & women

DROP-IN CENTRES

The Grotto - 121 Avenue Road - 924-6187
The Stepping Stone - 923-3369 - Avenue Road south of Dupont.
Scadding House - 6 Trinity Square - 368-0188
St. Andrews Church - 117 Bloor St. W. - 929-0811

FREE TRAVEL

Hitchhiking is legal as long as you are on the sidewalk. Take a bunch of transfers and give them away when you get off the transit. Use old transfers in crowds.

Travellers Aid - Union Station and Bus Station
(Gives money to people to see parents sometimes)
Community Switchboard -- The Hall - 19 Huron
863-0275

Kingston prisoners on trial

The fascist Canadian courts have begun railroading 18 brothers from the Kingston Pen. Eighteen convicts are now up on charges of murder and kidnapping for their part as leaders of the prison revolt in Kingston last May.

The vicious tactics the jailers are using are designed to isolate and divide the prisoners and crush the spirit and solidarity they display each day in court. They are kept in solitary confinement for 23 ½ hours each day. Once, when they refused to leave their cells to go to court, they were tear-gassed in their cells. They have come into court visibly shaken, some still bleeding from wounds inflicted in brutal beatings. Ex-convicts who know Kingston jails well suspect that the 18 prisoners are under heavy sedation and are being given shock treatment to keep them under control.

The courtroom proceedings are meant to further intimidate. The prisoners enter the courtroom chained hand and foot. Forty pigs are visible in and around the courtroom. A row of defense lawyers (many of whom show open contempt and disgust for their clients) sit in front of the prisoners. A row of guards sit behind the prisoners to prevent any communication with the spectators.

A motion to have the trial moved out of the hysterical climate in Kingston has been denied. The Supreme Court rejected an appeal to have the prisoners released from solitary. When Brian Dodge asked to conduct his own case, he was given an out-dated 1962 law book. Glen Morris was repeatedly refused the right to read a statement on the prison conditions and trial.

The right-on statements made by Glen Morris in the courtroom reflect the prisoners' understandings of Canadian justice. "Liberty. Justice, and Democracy - that's what this court stands for? (laughter). A stack of bibles six feet high ... wouldn't make a damn bit of difference." And, "What we need are the three P's...Power Peace. and People."

The solidarity among the prisoners is generally very high. They support each other constantly and make trouble for the guards whenever they can. However, the way the trial is being conducted, overall, sets the prisoners against each other rather than uniting them in a common defense. The fact that each man is individually charged and tried and defended by a different lawyer. affects their solidarity. The way things are set up. one prisoner's "innocence" is another's "guilt".

The Canadian government is using the trials as a scapegoat. When the Kingston prisoners rose in rebellion against the inhuman conditions, and protested their transfer to the new electronically-watched Millhaven maximum security prison, the government imposed a total press blackout on the prisoners' demands. And the Canadian army was called in to crush the revolt. But now, by focusing on the "crimes" that were supposedly committed during the riot, the gov't conveniently pushes the real questions into the background.

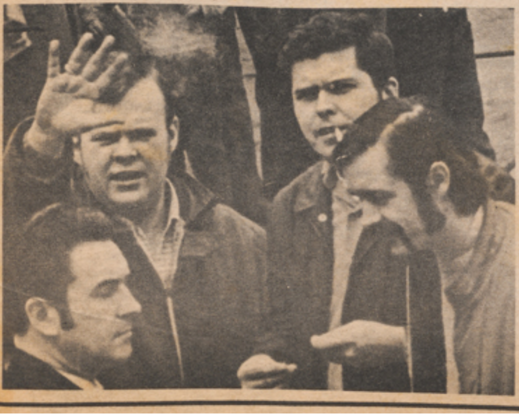
The Canadian government is scared of the liberation struggle that's developing within its own prison system. For all its vicious tactics, it has not suceeded in breaking the spirit and solidarity of the prisoners in Kingston and jails across this country. Following the leadership of the brothers at Kingston Pen., sisters in the women's section of K.P. and brothers at Millhaven staged a hunger strike. And prisoners at the federal maximum security prison in Dorchester. N.S. have since tried to liberate that prison. Like Ho Chi Minh, the Vietnamese leader and patriot, said, "when the prison gates are opened, the real dragon will fly out."

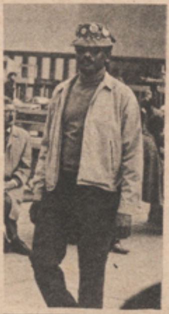
FREE THE JAILS!
FREE ALL POLITICAL PRISONERS!

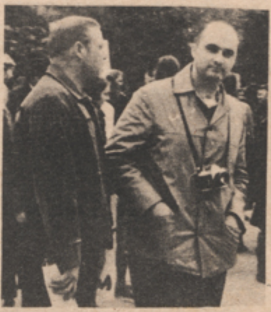
Rioting prisoners taken away in bus.

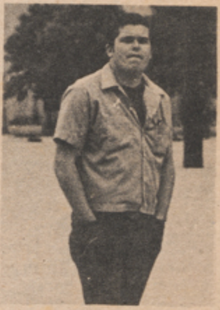
KNOW YOUR ENEMY!

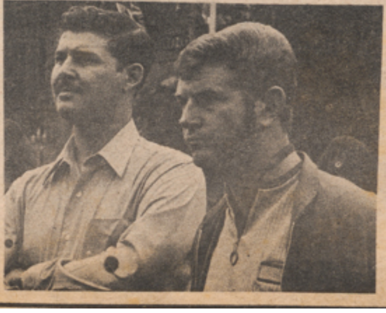
These undercover pigs and narcs show up at most concerts and actions in Toronto. Red Morning thinks you should know your enemy. They should be considered armed and dangerous.

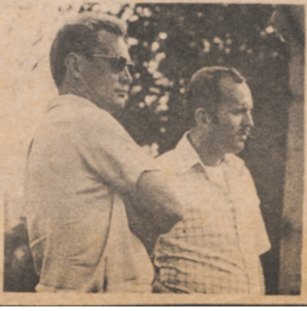




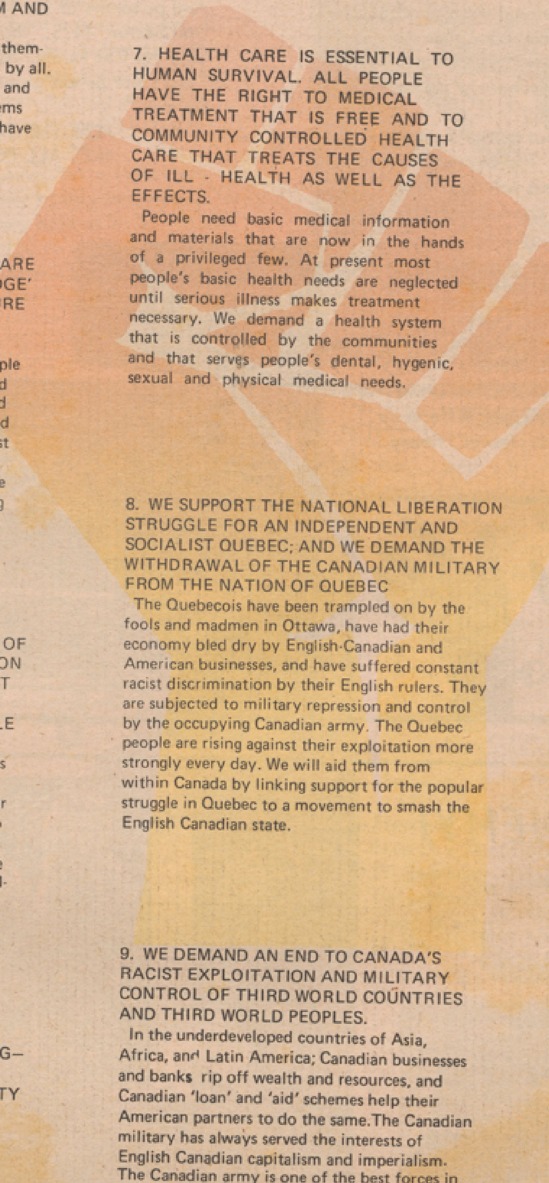








RED MORNING PROGRAM



1. WE BELIEVE IT IS THE RIGHT OF ALL PEOPLE TO HAVE ALL THAT IS NECESSARY FOR A FULL AND DECENT LIFE.

Food, clothing, shelter, medical care, recreation and transportation are rights, not privileges, and should be free, not sold back to the people. We will no longer allow Canadian and American businessmen to rip us off. We will fight for a socialist society organized around serving people's needs.

2. ALL PEOPLE HAVE THE RIGHT TO WORK AT JOBS WHICH ARE MEANINGFUL TO THEM AND USEFUL TO THEIR COMMUNITIES.

No one should have to do work degrading to themselves or to others. Shit work should be shared by all. There should be no forced retirement. As men and women, we will learn to work and solve problems together. For this to happen, the people must have control over what is produced.

3. WE WANT AN END TO THE LIES THAT ARE PASSED AS 'EDUCATION' AND 'KNOWLEDGE' --WE DEMAND TO KNOW THE TRUE NATURE OF THIS CORRUPT, RACIST CAPITALIST SYSTEM.

We want an end to the streaming of poor people into dead end courses that teach us nothing and train us for jobs that don't exist or jobs that aid in the murder of our brothers and sisters around the world. The schools must stop teaching racist attitudes that divide blacks and Indians from whites, and male supremist attitudes that divide men from women. The schools will stop serving the ruling class and become training grounds for the people's liberation.

4. WE WILL FIGHT FOR THE LIBERATION OF WOMEN AS ESSENTIAL TO THE LIBERATION OF ALL PEOPLE. WOMEN HAVE THE RIGHT AND RESPONSIBILITY TO PLAY A FULL PART IN THE REVOLUTIONARY STRUGGLE AND IN THE FUTURE SOCIETY.

Under capitalism, women are exploited both as cheap labour in the work force and as unpaid labour at home. They are denied control of their bodies, exploited as sexual objects, and made to feel that the only thing that they can do is be wives and mothers. The privileges that men have over women -- better jobs, higher wages, unchallenged power over women -- are real, but they keep brothers and sisters from uniting against our true enemies.

5. WE DEMAND THAT CHILDREN BE RECOGNIZED AS INDEPENDENT HUMAN BEINGS WITH FULL RIGHTS, NOT AS THE PROPERTY OF ADULTS.

Our children will make the new world. They resist oppression. Within capitalist society children are seen as extensions of their parents, since parents themselves are not allowed to grow into their full potential as human beings. Children have the right to enjoy all kinds of people. Twenty-four day-care should be available for all children and parents.Children must be allowed to understand and enjoy their bodies as well as their minds, and have their own sexual choices respected. In this way we will learn better from their joy, creativity and strength.

6. WE WILL SUPPORT THE NATIVE PEOPLE'S FIGHT FOR SELF–DETERMINATION.

After 400 years of exploitation and racism against the Indian and Eskimo peoples', they are now dispossessed people in their own land, and second class citizens in a society ruled by their white conquerors. We must educate ourselves to what is happening with the native peoples and wherever and whenever possible, support their struggle.

7. HEALTH CARE IS ESSENTIAL TO HUMAN SURVIVAL. ALL PEOPLE HAVE THE RIGHT TO MEDICAL TREATMENT THAT IS FREE AND TO COMMUNITY CONTROLLED HEALTH CARE THAT TREATS THE CAUSES OF ILL - HEALTH AS WELL AS THE EFFECTS.

People need basic medical information and materials that are now in the hands of a privileged few. At present most people's basic health needs are neglected until serious illness makes treatment necessary. We demand a health system that is controlled by the communities and that serves people's dental, hygenic, sexual and physical medical needs.

8. WE SUPPORT THE NATIONAL LIBERATION STRUGGLE FOR AN INDEPENDENT AND SOCIALIST QUEBEC; AND WE DEMAND THE WITHDRAWAL OF THE CANADIAN MILITARY FROM THE NATION OF QUEBEC

The Quebecois have been trampled on by the fools and madmen in Ottawa, have had their economy bled dry by English-Canadian and American businesses, and have suffered constant racist discrimination by their English rulers. They are subjected to military repression and control by the occupying Canadian army. The Quebec people are rising against their exploitation more strongly every day. We will aid them from within Canada by linking support for the popular struggle in Quebec to a movement to smash the English Canadian state.

9. WE DEMAND AN END TO CANADA'S RACIST EXPLOITATION AND MILITARY CONTROL OF THIRD WORLD COUNTRIES AND THIRD WORLD PEOPLES.

In the underdeveloped countries of Asia, Africa, and Latin America; Canadian businesses and banks rip off wealth and resources, and Canadian 'loan' and 'aid' schemes help their American partners to do the same.The Canadian military has always served the interests of English Canadian capitalism and imperialism. The Canadian army is one of the best forces in the world at putting down people's struggles in the Third World: the Congo, Middle East, Caribbean, Cyprus etc. At home, Canada's racist immigration system keeps out third world people except as cheap labour. We support the liberation struggles of third world peoples at home and abroad and will work towards building a united international revolutionary movement.

10. THE PEOPLE HAVE THE RIGHT TO CONTROL THE POLICE FORCE IN THEIR OWN COMMUNITIES.

A police force that protects and serves a community must be made up of, and have the respect of, the people who live and work in that community. Community controlof the police is not possible under capitalism. The police force now does not protect the people but protects private property. It is used by the pigs who run this country to smash us, to make us helpless topeacefullychange the oppressive nature of this government. People have a right to collectively defend themselves and their brothers and sisters against the real criminals.

11. WE WILL FIGHT FOR A SOCIETY IN WHICH PRISONS HOLD ONLY THE TRUE ENEMIES OF THE PEOPLE AND MENTAL INSTITUTIONS AS WE KNOW THEM CEASE TO EXIST.

Most prisoners have been given an unjust trial for crimes committed not against other people but against private property. Who are the real enemies of the people -- a woman who rips off food to feed her family, or the supermarket owner who rips off thousands of people every day? Most people in mental institutions are there because of their failure to adjust to an insane, destructive society. Those individuals who have brain damage or physical handicaps are entitled to humane and creative care. We will fight to smash these repressive institutions and to liberate those inmates capable of fighting for the people.

12. WE DEMAND THAT DRAFT DODGERS AND DESERTERS BE RECOGNIZED AS POLITICAL EXILES WITHIN CANADA AND THEREFORE BE ENTITLED TO ASYLUM WITH FULL POLITICAL AND LEGAL RIGHTS.

The U.S. military forces Americans to participate in imperialist wars against the struggles of the Vietnamese and other third world peoples. The choices open to people are political -- to stay and fight to bring down the system or to become an exile elsewhere in the world. The Canadian state is moving against our American brothers through discrimination in immigration policy and through anti-American hysteria in the press. We welcome our American brothers as comrades and as allies in the struggle.

13. THE PEOPLE MUST CONTROL THE PRODUCTION AND DISTRIBUTION OF ALL DRUGS, AND END THE USE OF DEATH DRUGS SUCH AS SPEED, SMACK AND GLUE WHICH DESTROY OUR ABILITY TO FIGHT.

We see pigs like the Man and the Mafia destroying our culture and our bodies by increasing the flow of drugs like speed and smack into our communities. But we also see that psychedelic drugs such as grass, hash and acid can be used by the people to help us see things more clearly, to help us love and fight better, to help us build a revolution and a new world. We demand good clean psychedelic drugs. The people will deal with the pigs who push death drugs in their communities.

14. WE WILL FIGHT FOR THE HUMAN USE OF RESOURCES TO ENSURE THE SURVIVAL OF ALL HUMANITY.

The people's resources in this world can no longer be used for the production of weapons and inessential goods -- for the protection and profit of a few while the majority are in need. We must preserve the earth's natural wealth and resources so we can live in a clean and beautiful environment.